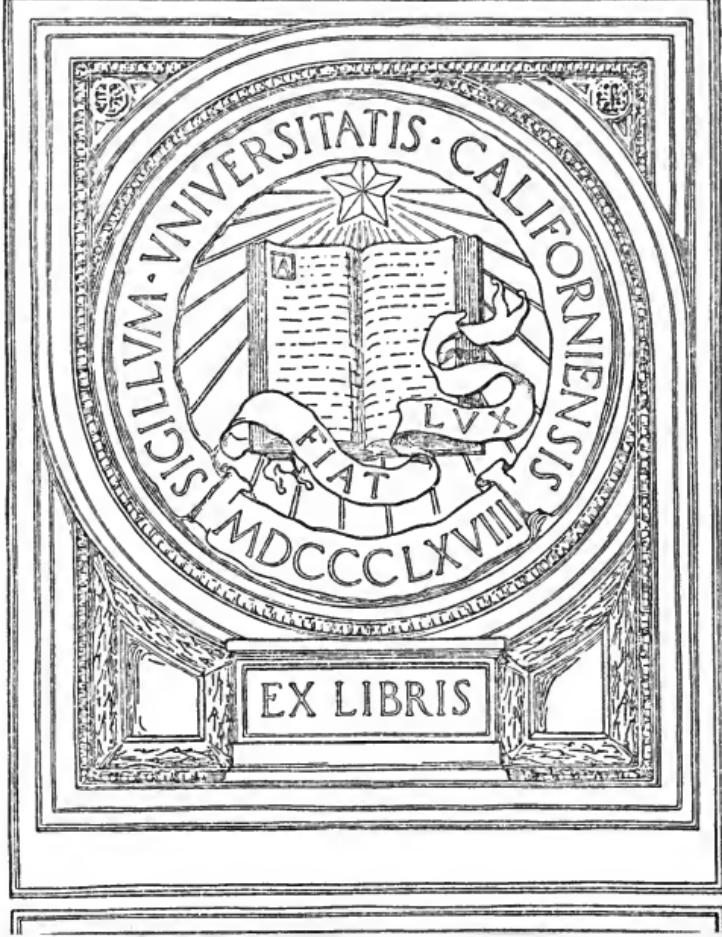


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THE
SELECT DIALOGUES
OF
LUCIAN.
"
TO WHICH IS ADDED,
A NEW LITERAL TRANSLATION
IN
LATIN,
WITH

NOTES IN ENGLISH.

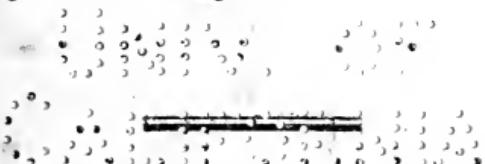
BY EDWARD MURPHY, M. A.

.....verbum verbo curabis reddere fidus.

HOR.

Cæca regens *Filo* vestigia.

VIRG.



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PREFACE.

IT is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

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With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must lose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics; and therefore, that though there may arise

some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue....Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their

PREFACE.

business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite

expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and

such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this: That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Cœdip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began: And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to

gain a great stock of learning, and even to pass for a bright man : and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy ; of his teacher the boast and honour ; of arts and learning the pillar ; of dulness, ignorance, and obscurity the shame ; of his country the happiness, the ornament, and the glory.



THE LIFE
OF
LUCIAN.

WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works ; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates ; that in his younger days he studied oratory, and pleaded causes at Antioch ; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled ; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his *Philopatris*, and *death of Peregrinus*, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which

were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning ; it may be granted that no man of that age had finer or stronger sense : it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.



ΑΟΤΚΙΑΝΟΤ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α'.

Κικλωπῶν καὶ Ποσειδῶν.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer's* poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* travels, in *Homer*, where *Polypheus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye.

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΑ.—⁷Ω πάτερ, οἵος ἀπόνθατο ὑπὸ τοῦ καλχείτα ξένος ὃς μελίσσας ἐξετύφλωσε με, κοιρανέντα ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσει, ὁ Πολύρρημε; ΚΥΚΑ. Τὸ μὲν πρῶτον⁸ ΟΥΤΙΝ ιαυτὸν ἀπεκάλει, ἐτοι δὲ διφυγε, η⁹ ἔξα ἦν βέλγος, Οδυσσεὺς ὄνομά¹⁰ ζεῖται, ἐφ. ΠΟΣ. Οἶδα δὲ λέγετε, τὸν Ιθακῆσσον ἐξ ἕταῖς δ'¹¹ ἀνίτλει. Αλλὰ πῶς ταῦτ' ἐπρεζεῖν, ἀδὲ πάντα εἰθαρεῖσις ἦν; ΚΥΚΑ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς κορῆς ἀνατρέψας, πολλάς τινας ἐπιτύλεμέντας δηλούστη τοῖς ποιησίοις. Επει δὲ ἐδημα (a) τῇ θύρᾳ τὸ πῶμα (πίτρα δὲ ἐσὶ μοι πειραμένης) καὶ τὸ σῦρ ἀνίκαντα, 10 ιναντάμεν¹² ὁ ἔφερον δένδρον ἀπὸ τῆς ὄρεως, ἐφάνησεν ἀποκρύπτειν αὐτὸς πειράσσενος. Εγὼ δὲ συλλαβάνω αὐτῶν τινας, ἀστερ πειδὸς ἦν, πατέρας γονὸς ληστὴς ὅντας. Ενταῦθα ὁ πανεργότατος¹³ ἐκεῖνος (εἴτε ΟΥΤΙΣ, εἴτε Οδυσσεὺς, ἦν) διδωσι μοι πιεῖν (b) φάρρεων τι (c) ἔγχεις, ἵδη μὲν καὶ εὔσομον, ἐπιβελοτότατον δὲ καὶ τεραχωδέσσατον. 15 Απαντα γάρ εὐλὺς ἐδόκει μοι πειρέσθαι πιόντε, καὶ τὸ σπήλαιον αὐτὸν ἀπειρέφετο, καὶ ἐκ ἐτοῖς ὅλως ἐν ἐμαυτῷ ἦρεν. Τέλος δὲ, εἰς

(a) τῇ θύρᾳ τὸ πῶμα.] By θύρα, here, he means not a door, but the mouth of his cave. For the savage Polyphemus knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πῶμα, the cover, or rather, here, the stopper of the mouth of his cave.

(b) φάρρεων τι.] Some strong dose. He knew no other name for it, being an utter stranger to wine. Φάρρεων often signifies poison. Εδεδόκει μή εν τῷ κρατῆσι φάρρεων μεριγμένη εἴν. Xen. Cyr. Pæd. Lib. i. And here Polyphemus might well think, that what he had drank was some sort of poison, and so have used the word in this meaning.

(c) ἔγχεις.] This is an extraordinary participle from the verb ἔγχειν. The formation, by which it becomes such, is this: Εγχέω fut. ἔγχεινω (like πλέω, εύσω, and the like) aor. 1. ἔνέχειναι, and, by losing σ, ἔνέχειναι; and again, by loosing ν, ἔνέχειναι, which, running through the moods, will end in the participle ἔγχεις. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-

ὑπου κατεσπάσθη, ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε (α) προσέτι, ἐπύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνης τυφλὸς εἰμί σοι, ὁ Ποσειδον. ΠΟΣ. Ως βαθὺν ἐκοιμῆτος, ὃ τέκνον, ὃς ἐκ ἴξεδορες μεταξὺ τυφλόμενος. Ο δέ γν οὐδοσεὺς πᾶς διέφυγεν; οὐ γὰρ ἀν εὗ οὐδὲ ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. 5 Αλλ' ἦγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμε ἐξεύντα. Καὶ καθίσας παρὰ τὴν θύραν, ἐθύρων τὰς χεῖρας ἐκπετάσας, μόνα παρεῖ τὰ πρόσωπα ἐς τὴν νορεὴν, ἐντειλάμεν^{θε} τῷ κριῷ ὅπόσα ἔχρην πράττειν αὐτὸν ὑπὲρ ἔμε. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαστην ὑπεξελάθω γε. Αλλὰ τὰς ἄλλας γε Κύκλωπας ἔδει ἐπιβούγμασται¹⁰ ἐπ' αὐτὸν. ΚΥΚΛ. Συνεκάλεσα, ὡς πάτερ, καὶ ἦκον ἐπεὶ δὲ εἴροντο τὴν ἐπιβολεύοντ^{θε} τὸ ἔνομα, καγὼ ἔφην, ὅτι "ΟΥΤΙΣ ἐνι, μελαγχολῶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατεσφίσατό με ὁ κατάρας^{θε} τῷ ὄνοματι. Καὶ ὁ μάλιστα ἥνισσό με, ὅτι καὶ ὄνειδιζων ἦμοι τὴν συρφορὰν, "Οὐδὲ ὁ πατὴρ (Φησιν) ὁ Ποσειδῶν ἴσσεται σε."¹⁵ ΠΟΣ. Θάρτε, ὃ τέκνον, ἀμυνθῆμαι γὰρ αὐτὸν, ὡς μάλη, ὅτι εἰ καὶ πυρωσίν μοι ὁ φθαλμῶν ἴστηται ἀδύνατον, τὰ γν τῶν πλεόντων, τὸ σώζειν αὐτὲς καὶ ἀπολύνας, ἐπ' ἔμοι πρόσεστι. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as *εἴπων locutus*, *ἐπιχειρήσας adortus*, &c.

(a) *προσέτι.*] The best editions add *προσέτι* to *ἐπύφλωσέ*; and, accordingly, the other translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he *προσέτι*, moreover, do any violence to him? For this reason, I have taken the liberty to subjoin *προσέτι* to *πυρώσας γε*. So that the sense of the whole may literally run thus: 'Ο δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having moreover made it red-hot in the fire, ἐπύφλωσέ με, blinded me, &c.*

ΔΙΑΛ. β'. Μενελάς καὶ Προτέας.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.— The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

ΜΕΝ.—'Αλλὰ ύδωρ μέν σε γίνεσθαι ὡς Πρωτεῦ, ἐκ απίθανον,
ἐνάλιον γε ὄντα, καὶ δένδρον ἔτι Φορπτόν, καὶ ἐς λέοντα ὀπότε ἀλλαγείναι,
ὅμως ἀδὲ τότο ἔξω πίστεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῷ
Θαλαττῇ οἰκεῖται, τότο πάντα θαυμάζω, καὶ σπινᾶ. ΠΡΩΤ. Μή
5 θαυμάσονται, ὡς Μενέλαος, γίγνονται γάρ. ΜΕΝ. Εἴδος καὶ αὐτός.
'Αλλά μοι δοκεῖς (εἰρίσται γάρ πρός σε) υποτείσαι τίνα προσάγειν
τῷ πράγματι, καὶ τὰς ὁφθαλμάς ἐξαπατᾶν τῶν ὄράντων, αὐτὸς ἀδὲν
τοιότο γιγνόμενον. ΠΡΩΤ. Καὶ τίς ἀνά οὐκ ἀπάτη ἐπὶ τῶν ὅτας
ἐναργῶν γένοιτο; ἐκ ἀνευηγμένοις τοῖς ὁφθαλμοῖς εἶδες, ἐς ὅσα
10 μετεποίουσα ἐμαυτόν; Εἰ δὲ ἀπίστεῖς, καὶ τὸ πράγμα (α) ψευδὲς εἶναι
δοκεῖ, Φαντασία τις πρὸ τῶν ὁφθαλμῶν ισαμένη, ἐπειδὰν πῦρ
γένωμαται, προσένεγκε μοι, ὡς γενναιότατε, τὴν χεῖρας εἴση γάρ, εἰ
σφράγει μόνον, ή καὶ τὸ καίσιν τότε μοι πρόσεσιν. ΜΕΝ. Οὐκ ἀσφαλῆς
η πεῖρα, ὡς Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι, Μενέλαος, δοκεῖς ἀδὲ
15 πολύπους ἴωρακέναις πάποτε, ἀδ' ὁ πάσχεις ὁ ἵχθυς ἐτῷ εἰδέναι.
ΜΕΝ. 'Αλλὰ τὸν μὲν πολύπους εἴδομ. 'Α πάσχεις δὲ, ἡδέως ἀν
μείδομε παρά σε. ΠΡΩΤ. 'Οποῖς ἀν πέτρα προτελθάν, ἀριστὸν
τὰς (b) κοτύλας, καὶ προσφὺς ἔχεται καλά τὰς (c) πλεκτάνας,

(a) *ψευδὲς.*] *Grævius* would have it *ψεύδης*, agreeing with *Φαντασία*; and, I think, with good reason.

(b) *κοτύλας.*] *Suidas* says, that *κοτύλη* properly signifies a *cup*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called *polypus*, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

(c) *πλεκτάνας.*] A kind of small claws, which the *polypus* twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for its pains. *Plin. ibid.*

ἔκεινη ὥροιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χρόνον, μηρέμενον τὴν σέργαν, ὡς ἂν λάθε τὰς ἀλίεσσ, μὴ διαλλατταίνει, μηδὲ φανερὸς ὡν διὰ τότο, ἀλλ' ἐοκάς τῷ λιθῷ. ΜΕΝ. Φασὶ ταῦτα τὸ δὲ σὸν πολλῷ παραδοξότερον, ὡς Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδει, ὡς Μενέλαος, τίνις ἂν ἄλλῳ πιστεύεινεις, τοῖς σεαυτῷ ὀφθαλμοῖς 5 ἀπιστῶν. ΜΕΝ. Ἰδὼν εἶδον ἀλλὰ τὸ πρᾶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

ΔΙΑΛ. γ'. Ποσειδῶνος καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See *Herod.* in *Clio*. and *Plut.* in *Symp.*

ΠΟΣ.—Εὖγε, ὡς Δελφῖνες, ὅτι αὖτι φιλάνθρωποί εἰσι. Καὶ πάλαι μὲν τὸ τῆς Ἰνδὸς παιδίον ἐπὶ (α) τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενος ἀπὸ τῶν Σκιρωνίδῶν μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ γῦν σὺ τὸν κιδαραδὸν τότον τὸν ἐκ Μηδίμνης ἀναλαβὼν, ἐξενίζω εἰς Ταίναρον, ἀντῆ σκευὴν καὶ κιθάραν. ὃδὲ περιείδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύ- 5 μενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὡς Πόσειδον, εἰ τὰς ἀνθρώπους εὖ

(α) τὸν Ἰσθμὸν] The Corinthian isthmus, called, ὁ Ἰσθμὸς, the *isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

ποιήσει, (a) ἐξ ἀνθρώπων γε καὶ ἀυτοὶ ἵκθίνες γενόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήτας μετέβαλε, διὸν χειρώσασθαι μόνον, ὡσπερ τὸς ἄλλας ὑπηγάγετο. "Οπας γένεται τὰ κατὰ πόνον Ἀρίονα τῶντον ἐγένετο, ὡς Δελφίν; ΔΕΛΦ. Ο Περίστρεψθε, 5 οἵματι, ἔχασσεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τὴν τέχνην, 'Ο δὲ, πλειόνας παρέπει τῷ τυράννῳ, ἐπεδύμησε, πλένοντας οἷκαδε ἐς τὴν Μηδικεναν, ἐπιδεῖξασθαι τὸν πλεύτον' καὶ ἐπιστὰς πορθμείοις τυὸς κακέργαν ἀνδρῶν, ὡς ἐδεῖξε πολὺν ἄγων χρυσὸν καὶ ἀργυρού, ἐπειδή κατὰ μέσον τὸ Αἴγαλον ἐγένετο, ἐπιβολεύεσσιν ἀντῷ οἱ ναῦται.

10. Ο δὲ (ὑκροάρεν γὰρ ἀπαντά παρασένων τῷ σκάφει) "Ἐπειδή ταῦτα " ὑμῖν δέδοκται (ἔφη) ἀλλὰ τὸν (b) σκευὴν ἀναλαβόντα με, καὶ " ἀσαντα θερνόν τινα ἐπ' ἐμαυτῷ ἐκόντα ἔσσαστε ρίψαι ἐμαυτὸν." "Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς, καὶ ἐπεσεν εἰς τὸν θάλατταν, ὡς αὐτίκα πάντως ἀπο-

15 θανάτου. Εγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενος αὐτὸν, ἐξεντέλεψαν ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπανιώ τῆς φιλομετατάσσεις ἀξίου γὰρ τὸν μισθὸν ἀποδεδώκας αὐτῷ τῆς ἀκρούσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his ἐναγάνιον κοσμὸν, *the dress which he wore at the games*; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, σκεύη. Lucian, therefore, probably, uses the same word, by way of mimickry and ridicule upon his chimerical narration.

ΔΙΑΛ. δ'. Ποσειδῶν οὐκ Νηρηίδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Boeotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithaeron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν σενὸν τέτο, ἵσ δὲ ταῖς κατηνέχθη, Ἐλλήσπονθι Θεᾶς ἀντῆς καλείσθω. Τὸν δὲ νεκρὸν ὑμεῖς ὡς Νηρηίδες, παρελαθόσταις τῇ Τρεισὶ προσενίγκατε, ὡς ταφεῖν ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ.
(a) Μηδαμᾶς, ὡς Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπανύμενη πελάγει

(a) Μηδαμᾶς.] Pert enough.

(b) ἐπανύμενη.] *Cognomini*, which is the ablat. case sing. of the noun *adject.* *Cognominis—e.*—Lucian seems to have made a blunder here: for how could the sea be *ἐπάνυμος*, or *called, after-her-Name*, before men knew of her fall, so as, from thence, to call the sea after her name?

τεθάφθω. (a) ἐλεύμεν γὰρ αὐτὴν, οἰκλισα ὑπὸ τῆς μητροῦ ἡς πέτον· θυῖσεν. ΠΟΣ. Τέτο μὲν, ἡ Ἀμφιτρίτη, καὶ Θέμις. Οὐδὲ ἄλλας καλὸν ἐνιαυθά τε κεῖσθαι ὑπὸ τῆς Φύρμων αὐτήν· ἀλλ', ὅπερ ἔφην, ἐν τῇ Τεραΐδι (b) ἐν τῇ Χερρονήσῳ τεθάψεται. Ἐκεῖνο δὲ παρασκεύεσσον 5 ἐστι αὐτῇ, ὅτι μὲν ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμποστέσαι ὑπὸ τῆς Ἀθέρμαντος διωκομένη εἰς τὸ πέλαγος, ἀπ' ἧς τε τὸ Κιθαιρῶν, καθόπερ καθίκει ἐς τὴν Θάλασσαν, ἔχεσσα καὶ τὸν οὐδὲ ἐπὶ τῆς ἀγκάλης. ΝΗΡ. Ἀλλὰ (c) πακείνην σῶσαι δεῖσι, χαρισάμενος τῷ Διονύσῳ τρεφότας γὰρ αὐτῆς καὶ τίτθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἔχειν οὐτα πο- 10 νηρὰν θσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ἡ Ἀμφιτρίτη, θεὶς ἀξεῖσθαι. ΝΗΡ. Αὕτη δὲ ἡρα το πακέσσα κατέπεσσεν ἀπὸ τῆς κρητοῦ, οὐ ἀδελφὴς

(a) ἐλεύμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleering baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, $\ddot{\eta}$ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in Troas in the Chersonese*: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonee*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from *χερσός*, *Terra*, and *νῆσος*, *Insula*.

(c) πακείνην.] *Her also.* That is, you must save Ino *too*, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case *χαρισάμενος*; and, therefore, think Lucian must have written it *χαρισάμενον*, *σί*, *Te*, being understood. Grævius hath found it *χαρισάμενος* in a *MS.* which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δὲ ὁ Φρύξος ἀσφαλῶς (a) ὥχεῖται; ΠΟΣ. Εικότως. Νεαρίας γάρ, καὶ δύναται ἀντέχειν πέρος τὴν (b) φοράν· ἂν δὲ, ὑπὸ αὐθέντες, ἐπιβῆσαι ὥχηματα παραδόξα, καὶ ἀπιδέσπαται ἐς βαθὺ ἀχανής, ἐκπλαγεῖσαι, καὶ τῷ θάρμῳσι ἀμφι σχεθεῖσαι, τῇ ἀληγογάσσασαι πέρος τὸ σφοδρὸν τῆς πλήσεως, ἀκρατής ἐγένετο τῶν περάτων τοῦ κρήνης, ἀντέως ἐπειδηπτό, 5 καὶ πατέπεσεν ἐς τὸ πέλαγος. ΝΗΡ. Οὐκέντιν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην πονθεῖν πιπλέσσον; ΠΟΣ. Ἐχεῖν. Ἄλλα ἡ μοῖρα πολλῷ τῆς Νεφέλης δυνατωτέρε.

(a) ὥχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) φοράν.] I take it that *φοράν*, as it is derived from *φέρω*, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

ΔΙΑΛ. ι. Σάνθε καὶ Θαλάσσας.

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΣΑΝΘ. —Δέξαι μέ, ἡ Θάλασσα, δεινὰ πεπονθότα, πατόσσεσόν με τὰ τρεύματα. ΘΑΛ. Τι τέτο, ἡ Σάνθε; τίσ σε πατέπαισεν; ΣΑΝΘ. Ἡραῖς. Ἄλλ' ἀπηνθεράκωμαι ὅλας ὁ κακοδαιμων, καὶ ζέω. ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΣΑΝΘ. Διὰ τὸν ὑδών

τῆς Θέτιδ^Ω. ἐτεὶ γὰρ φονεύοντα τὰς Φεύγας ἵκετενοι, ὃδ' ἐκ ἐπαύσατο τῆς ὁργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραστέ μοι τὸν ῥεῖ, ἐλεῖσαι τὰς ἀθλίες, ἐπῆλθον, ἐπεικλύσαι θέλων, ὡς φοῖσθεις ἀπόσχοιτο τῶν ἀνδρῶν. 'Ενθαῦτα ὁ "Ηφαῖς^Ω (ἔτυχε γὰρ ἀλησίου των 5 ἀν) πᾶν ὅσον, οἴρασι, πᾶν εἰχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἴποθε ἀλλοθι, φέρων, ἐπῆλθέ μοι, καὶ ἔκανος μὲν τὰς πλειάς, καὶ μυρίκας, ἀπτησε δὲ καὶ τὰς πακοδαίμονας ἵχθυς, (a) καὶ τὰς ἐγχέλυνας. Αὐτὸν δὲ ἐμὲ (b) ὑπερηκαχλάσαι ποιήσας, μικρῷ δεινῷ ὅλον ἔπειρον εἰργασται. 'Ορας δὲ γνόπως διάκειραις ὑπὸ τῶν ἐγκαυράτων; ΘΑΛ. Θολερὸς, ὡς Ξάνθη, 10 καὶ θερμός, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτας, ὡς Ξάνθη, ὃς ἐπὶ τὸν ἐμὸν ὑπερηποτας, ἐκ αἰδεσθείσης ὅτι Νερπίδ^Ω οὐσὸς ἐν. ΞΑΝΘ. Οὐκ ἔδει γνέλησαι γείτονας ὅντας τὰς Φεύγας; ΘΑΛ. Τὸν (c) "Ηφαῖσον δὲ γνέλησαι ἐλεῖσαι Θέτιδ^Ω οὐσὸν ὅντα τὸν Ἀχιλλέα.

(a) καὶ τὰς ἐγχέλυνας.] *And even my very Eels; which lie far down in the mud.*

Καίοντο πλειάς, καὶ ἴτεα, ἥδε μυρίκας.
Τείροντ' ἐγχέλυνες τε, καὶ ἵχθυες.

Hom. Iliad. φ'.

(b) ὑπερηκαχλάσαι.] The other translation renders this word *effervesce*. But it is derived from *κάχλιξ-ήκος*, a pebble; and *καχλιζω* signifies *to-make-that-noise-which-water-running-over-pebbles-or-stones-doth*. Fire, thrown into water, makes a noise not unlike this; so that *ὑπερηκαχλάζω* will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-noise*. Vid. Steph.

(c) "Ηφαῖσὸν ἐλεῖσαι.] There was good reason, why Xanthus should take the part of his neighbours, the Phrygians: but it is not evident, why Vulcan should take that of Achilles. The case was, Vulcan had been under very great obligations to his mother Thetis: for, when Jupiter had kicked him down from heaven, for interposing in a quarrel between himself and Juno, Thetis received and concealed him, till he was taken up into favour again. This Vulcan himself gratefully acknowledges, in the 18th book of Homer's Iliad, where he says of her, "Η μέσσανος ὅτε μὲν ἄλγος ἀφίκετο τῷ λε πεσόντα. And it was in return, that he made her an impenetrable suit of armour for her son.

ΔΙΑΛ. 5'. Διὸς, Ἀσκληπιοῦ, καὶ Ἡρακλέος.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of *Asculapius* and *Hercules*. Read the stories of these two, and of *Omphale*, before you read the Dialogue.

ΖΕΥΣ.—Παύτασθε, ὁ Ἀσκληπιοῦ καὶ Ἡρακλέος, ἐργάζοντες πρὸς ἀλλήλους ἀσπερ ἀνθρώπου. Ἀπερτὴ γὰρ ταῦτα, καὶ ἀλλότραια τὰ συμποσία τῶν θεῶν. ΉΡΑΚΛ. Ἀλλὰ ἐνέλεις, ὁ Ζεῦ, τατοὶ τὸν Φαρμακεόν προκαλεῖνοταί με; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείναν γάρ είμι. ΉΡΑΚΛ. Κατὰ τί, ὁ ἐργάζοντας; Η διότι σε ὁ Ζεῦ; 5 ἐκεράνωσεν, ἀ μὴ θέμις ποιῶντα; τοῦ δέ κατ' ἔλεον αὐτοῖς ἀθανατοῖς μετείληφες; ἈΣΚΛ. Ἐπιλέληθας (α) γὰρ καὶ σὺ, ὁ Ἡρακλεῖς, ἐν τῇ Οἰτῇ καταφλεγεῖς, ὅτι μεις ἐνεδίζεις τὸ πῦρ; ΉΡΑΚΛ. Οὐκέτι ἴστα καὶ ὅμοια βεβίωτας ἡμῖν, ὃς Διὸς μὲν νίστος είμι, τοταῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνίζομεν^Θ, καὶ 10 ἀνθερώπες ἕρεισάς τιμωρέμεν^Θ. σὺ δὲ ριζοτόξος εἰς καὶ ἀγυρτοῖς νοσεῖς μὲν ἴσως ἀνθερώποις χερτομε^Θ ἐπιθῆσεν τῶν Φαρμακών, ἀνδρῶδες δὲ ἀδὲν ἐπιδειγμέν^Θ. ἈΣΚΛ. Εὖ λέγεις, ὅτι σε τὰ ἕγκαιματα ἴσταμην, ὅτε πρώτην ἀνῆλθες ἡμίφλεκτ^Θ, ὑπὲρ ἀμφοῖς διερθαρμέν^Θ τῷ σώματι, τῷ χιτῶν^Θ, καὶ μετὰ τότο τῷ πυρός. 15 Εγὼ δὲ εἰ καὶ μηδὲν ἄλλο, ψύτε ἐδέλευσα ἀσπερ σύ, ψύτε ἔξαιρον ἐρεις ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκάς, καὶ παιόμεν^Θ ὑπὸ τῆς Ὁμφαλῆς χειροῦ συνδάλῃ, ἀλλ' ἀδὲ μελαγχολίτας (β) ἀπέκτεινα τὰ τίκτα,

(a) γὰρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, ergo: “Οτι, since, “you upbraid me with fire, ἐπιλέληθας γὰρ, you therefore, have “forgotten; since this might have been objected to your- “self.”

(b) ἀπέκτεινα.] This alludes to a part of the story of *Hercules*, which is not to be found in dictionaries, and which is as follows: *Hercules* was married to *Megara*, daughter of *Creon* king of *Thebes*; about which time, he made a descent into hell, to release *Pirithous* and *Theseus*, who were confined there, for their rudeness to *Proserpine*. During his absence, the *Thebans* deposed his father-in-law

καὶ τὴν γυναικία. ΉΡΑΚΛ. Εἰ μὴ παίσορ ποιοργέμενός μοι,
αὐτίκα μάλα εἴσορ, ὡς ἡ πολύ σε ὄντος ή ἀθανασία, ἐπεὶ αρέμενός
σε βρέψα ἐπὶ κεφαλὴν ἐκ τῆς ἡρανῆς, ὡςε μηδὲ τὸν Πατέρον οἰκοστοῦται
σε τὸ κρενίον συντρίβειται. ΖΕΥΣ. Παύσασθε, φριτε, καὶ μὴ ἐπιτα-
5 γάττετε ἡμῖν τὴν ξυντρίβαν, ή ἀμφοτέρες ἀποτέμψομαι ὑμᾶς τοῦ
συμποσίου. Καί τοι εὔγνωμον, ὡς Ἡράκλεις, προκατακλίνεσθαι
σε τὸν Ἀσκληπιὸν, ἀτε καὶ πρότερον (a) ἀποδανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in *Ἡρακλεῖς*. Malv. and Senec. in *Herc. Furens*.

(a) *ἀποθανόντα.*] Jupiter doth not say, because he *was first received into Heaven*; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

ΔΙΑΛ. ζ'. "Αγεως καὶ Ἐρμῆ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his Ilias, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholding to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

"ΑΡ.—"Ηκεσας, ὁ Ἔρει, οἱ αἴπειλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπερόπτικὸς
καὶ ἀπίθανος; "Ἡ ἐδελήσω (Φησὶν) ἐγὼ μὲν ἐκ τῆς ἀρχαντικῆς συράν
"καθίσω, ἵμεῖς δὲ ἡνὶ ἀποκρεμασθέντες κατασπάντες βιάζεσθέ με,
"ρεάτην ποιήσετε· καὶ γὰρ δὴ καθεδελκύσετε. Εἰ δὲ ἐγὼ θελήσας
"ἀνελκύσαι, καὶ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἄμφος καὶ τὴν θάλασσαν 5
"συναρτήσας μετεωρεῖων." Καὶ τάλλα ὅσα καὶ συ ἀκίνος. 'Ἐγὼ δὲ
ὅτι μὲν (a) καθ' ἐν' ἀπάντων ἀμείτων οὐ ἴσχυρότερος ἐισιν, ἐκ ἣν
ἀρνηθείην. 'Ομδὲ τῶν τοσστῶν ὑπερέργειν, ὡς μὴ καταβασθέσειν
αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαβθείην, ἐκ ἣν
πεισθείην. 'ΕΡΜ. 'Ευφίμει, ὁ Ἀρες· καὶ γὰρ ἀσφαλὲς λέγειν τὰ 10
τοιαῦτα, μὴ καὶ τι (b) κακὸν ἀπολαύσωμεν τῆς Φλυαρίας. "ΑΡ.
Οἰς γάρ με πρὸς πάντας ἀν ταῦτα εἰπεῖν, δύχι δὲ πρὸς μόνον σε,
οὐ ἐχεμενθεῖν ἡπισάμην; οὐ γὰρ μάλιστα γελοῖον ἔδοξε μοι ἀκέσοντι
μεταξὺ τῆς ἀπειλῆς, ἐκ ἣν δυναίμην σιωπῆσαι πρὸς σε. Μέρονης
γάρ καὶ πρὸς πολλὰ ὄποιες ὁ Ποσειδῶν, καὶ οὐ Ήρα, καὶ οὐ Αθηνᾶ 15
ἐπανασάντες ἐπενέλευσαν ἔνυδησαι αὐτὸν λαβόντες, ὡς παντοὶ οὐ οὐ
δεδιώκαστε, καὶ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μή γε οὐ Θέτις καλελείσασται
ἐκάλεσεν αὐτῷ σύμφραχον Βειάρεων ἐπατόγυχειρος ὄντας, καὶ ἐθέλετο
αὐτῷ κεραυνῷ καὶ βροντῇ. Ταῦτα λογιζόμενων, ἐπήσει μοι γελᾶν ἐπὶ
τῇ καλιρρήμοσύνῃ αὐτῷ. 'ΕΡΜ. Σιάπτα, ευφίμει. Οὐ γὰρ 20
ἀσφαλὲς πέτε σοι λέγειν, πέτε ἐμοὶ ἀπέειν τὰ τοιαῦτα.

(a) καθ' ἐν'] Pro καθ' ἐνα.

(b) κακὸν ἀπολαύσωμεν.] To say, *enjoy* a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frusris*, &c. Juven.

ΔΙΑΔ. η'. Διογένες καὶ Πολύδεκτος.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—^τΩ Πολύδεκτος, ἐντέλλομενι σοι, ἐπειδὰν τάχιστα
ἀνέλθης (εἰδὼν γάρ οἶνον, σίκαν, ἀναβιώντας αὐτὸν) ἦν τοις ιδησις (b) Μένιππος τὸν κύριον (εὐροις δὲ ἀν αὐτὸν ἐν Κορίνθῳ πατά τὸ (c) Κρανεῖον,
ἢ ἐν Λυκείῳ τῶν ἐργάστων πρός ἀλλήλας φιλοσόφων παταγελάντα)
Σειτεῖν πρὸς αὐτὸν, ἔτι—“Σοι, ἀ Μένιππε, καλεύει ὁ Διογένης, εἰ
τι σοι ἴσταις τὰ ὑπέρ γῆς παταγελάσαται, ἥκειν ἐντάδε πολλῷ
“πλεῖστα ἐπαγελασθείσενον. Ἐκτῆ μὲν γὰρ (d) ἐν ἀριθμοῖς σοι ἔτι ὁ
γέλασις ἦν, εἰς τολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν Βίον; ἐντάδε
“οὐδὲ, ἐπι παύτη (e) βεβαίως γελῶν, παλάπτερ ἐγώ νῦν· καὶ μάλιστος
10. ἐπειδὴν ορθές τὰς πλευράς, καὶ σατράπας, καὶ τυράννος, διτω ταπεινός,
“εἰς ὕστηρας, ἐπι μόνος σικεωγής διαγνωσκομένος· καὶ ὅτι μαλθακός εἰ-

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, “Because “I fawn upon those who give me any thing, and snarl at “those who do not, and bite rogues.” Diog. Laert. Lib. vi.

(b) Μένιππος.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κρανεῖον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανεῖον, *Caput*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀριθμοῖς.] *In a doubt*, that is, *upon no sure grounds*. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon-good-grounds*. As if he had said, “It “is here, in this other world, that all the vice and folly of “the former appear indisputably real vice and folly; and, “therefore, here you are sure they deserve your laughter “and contempt.”

“ ἡ ἀγενεῖς εῖσι, μεμνημένοις τῶν ὄντων.” Ταῦτα λέγει αὐτῷ, καὶ προσέτι, “ ἐμπληκτάμενον τὴν ποίησαν ἵκεν (a) Θέρμαν τε πολλῶν, καὶ εἰ ποιεῖς “ εὔρος ἐν τῇ τριόδῳ (b) Ἐκάτης δεῖπνον κείμενον, η ὁδὸν ἐπι (c) καθαρίζεις σίς, καὶ τι τοιότο.” ΠΟΛ. Ἀλλ’ ἀπαγγελῶ ταῦτα, ὡς Διόγενες ὅπως δὲ εἰδὼ μελιτα, ὅποιος τίς ἔστι τὸν ὄψιν; ΔΙΟΓ. Γέρων Φαλακρὸς, τριβάνιον ἔχων πολύθυρον, ἀπαντεῖ αὐτῷ ἀναπεπλαγμένον, καὶ ταῖς ἐπιπλυχαῖς τῶν ρακίων ποικίλον. Γελᾶς δ’ αὐτοῖς, καὶ τὰ πολλὰ τὰς ἀλαζόνας τάττει φιλοσόφες ἐπισκάπτει. ΠΟΛ. Ράδιον εὐρεῖν ἀπό γε τάττων. ΔΙΟΓ. Βέλει καὶ πρὸς αὐτὰς ἐκείνας ἀντίληφατε τι τὰς φιλοσόφες; ΠΟΛ. Λέγε, ἐβαρὺ γάρ οὐδέ τάτο.

(a) *Θέρμαν.*] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first Georgic, terms them, *Tristisque Lupini*. They, therefore, were food only for very poor people.

(b) *Ἐκάτης δεῖπνον.*] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called *Ἐκάτης δεῖπνον*.

(c) *καθαροῖς.*] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulphura.* And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges Menippus to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt, upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

*Tu pœcis tilla rerum
Dante minor.*

ΔΙΟΓ. Τὸ μὲν ὄλου, (a) παίσασθαις αὐτοῖς παρεγγύα ληζοῖς, τῇ περὶ (b) τῶν ὄλων ἐρίζοις, καὶ (c) κίρκαται φύστιν ἀλλήλοις, καὶ (d) κροκοδείλως ποιεῖται, καὶ τοιαῦτα ἀπορεῖ (e) ἐρωτῶν διδάσκοντας τὸν γένος. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαῶ καὶ απαίδειντος είναι φύσοι,

And again,

— *pranderet olus* —

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παίσασθαις ληζοῖς.*] An idiom, or particular way of speaking, put for *παίσασθαις ληζεῖν*.

(b) *τῶν ὄλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὄλων, of the universe, ἀλλὰ τὸν καλαցὸν νῦν, but the pure mind, i. e. God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κίρκαται φύστιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtle, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not lost: "you have not lost horns: therefore you have horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλως.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, "and told you he would spue him up again, provided you "told him the truth, whether, or no, he intended so to do; "in that case, whether of the two, would you say, the Crocodile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγορεύνται τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (α) οἰμάζεις αὐτοῖς παρ' ἐμοὶ λέγε. ΠΟΛ. Καὶ ταῦτα, ὡς Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοις ἀλεγίοις δέ, ὡς φίλατον Πολυδεύκειον, ἀπάγγελλε ταῦτα παρ' ἡμῶν. “Τι, ὡς μάταιοι, τὸν χρυσὸν Φυλάττετε; τί δὲ τιμωρεῖσθε “ἐκυπέτες, λογιζόμενοι τὸς τόκους, καὶ τάλαντα ἐπὶ ταλάντοις 5 “συντιθέντες, ὃς χρὴ ἔνα ὀδολον ἔχοντας, ἥκειν μέτ' ὀλίγους;” ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορυθίῳ, καὶ Δαρμοζένῳ, τῷ παλαιτῇ, ὅτι παρ' ἡμῖν γέτε ἡ ξανθὴ κόρη, γέτε τὸ χαροπά 7, μέλανα ὄμοιατα, ἢ (β) ἐρύθρη μετὰ τῆς προσώπου 7τε 10 ἔσιν, ἢ νεῦρος εὐτονα, ἢ ὄμοιος καρπέρος· ἀλλὰ πάντα μία ἡμέρα κόρης, Φασὶ, καρνιά γυμνὰ τῷ κάλλει. ΠΟΛ. Οὐ χαλεπὸν ἐδὲ ταῦτα εἰπεῖν πρὸς τὰς καλές καὶ ἰσχυράς. ΔΙΟΓ. Καὶ τοῖς πεντοῖς, ὡς Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰτείροιτες τὴν ἀπορίαν) λέγε ράπτε δακρύνειν, μετ' οἰμάζειν, διηγοσάμενοι τὴν 15 ἴλανθα ἰσοτιμίαν· καὶ ὅτι ὄφονται τὰς ἐκεῖ πλεονίας ἐδὲν ἀρείνονται αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ, παρ' ἐμοὶ ἐπιτίμησον, λέγων (d) ἐκλελύσθαι αὐτάς. ΠΟΛ. Μηδὲν, ὡς Διόγενες, περὶ Λακεδαιμονίων λέγε· ἐγαρέ ἀνέζορει γε· “Α δὲ πρὸς τὰς ἄλλας ἐφησά, ἀπάγγελῶ. ΛΙΟΓ. ”Εάσαμην τάτους, 20 ἵπει σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμοὶ τὰς λόγους.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾶν.] Alluding to the above practice of putting questions.

(a) οἰμάζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: “Nil sibi “relicum præter, *Plorare.*”

(b) ἐρύθρη.] Βάρμη πόκκινον, ἢ πυρρὸν: “A crimson or “reddish tincture.” *Bourdol.*—But I take it here, to signify the *natural* redness of the cheeks; because he here mentions several other, but still all of them *natural* qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκλελύσθαι.] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: Patiens Lacedæmon. Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

ΔΙΑΛ. 9'. Πλάτων, ἢ κατὰ Μενίππα.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

ΚΡΟΙΣ.—Οὐ φέρομην, ὁ Πλάτων, Μένιππον τύπον τὸν κύνας παροικήντα. "Ωσε ἡ ἐκεῖνον ποι κατάσησον, ἡ ἡμεῖς μετοικήσωμεν εἰς ἔτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἔργον ἔχετε; ΚΡΟΙΣ. Ἐπειδὰν ἡμεῖς οἰμάζομεν καὶ σένομεν, ἐκείνων 5 μεμνημένοι τῶν ἄνω, Μίδας μὲν ἔτοις τῇ χρεσί, Σαρδανάπαλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δέ τῶν θεσαυρῶν, ἐπιγελᾶς, καὶ ἔσοντειδίζει, αὐνδράποδα καὶ (a) κατάρρεματα ἡμᾶς ἀποκαλῶν. Ἐνίστε δὲ καὶ ἄδων, ἐπιταραχτεῖς ἡμῶν τὰς οἰμωγὰς, καὶ ὅλας λυπηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὁ Μένιππε; ΜΕΝ. Ἄλιθη, ὁ Πλάτων. 10 Μ. σῶ γάρ αὐτές ἀγενεῖς καὶ ὀλεθρίσσεις ὄνταις· οἵς ἐκ αὐτέρχερος βιάντες κακάς, ἀλλὰ καὶ αὐτοθαυόντες ἔτι μέμνησι, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαρούν ἀνιῶν αὐτές. ΠΛΟΥΤ. Ἄλλ' ἡ χρῆ. λυπῶνται γάρ ἐς μητρῶν τερέψμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὁ Πλάτων, οὐδόψυχος ἀν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ. Οὐδα- 15 μᾶς, ἀλλ' οὐκ ἄν ἔθελήσαις τασίαζεν ἡμᾶς. ΜΕΝ. Καὶ μὲν, ὁ πακισοὶ Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, αὕτω γινάσκετε, ὡς οὐδὲ παντομένου μου. Ἐνθα γάρ ἄν ἵπτε, αὐτολιθίσω ἀνιῶν, καὶ κατάδων καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕστεροι; ΜΕΝ. Οὐχ ἀλλ' ἐκεῖνα ὕστεροι οὐν, ἡ ἡμεῖς ἐποιεῖτε, προσκυνεῖσθαι 20 αἴξιντες, καὶ ἐλευθέροις αὐνδράσι (b) ἐντευρῶντες, καὶ τοῦ θαυμάτου τὸ παρεῖται οὐ μηνισκεύοντες· τοιγαροῦν οἰμάζετε, πάντων ἐπείνων ἀργημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὁ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. "Οσα μὲν ἐγὼ χρεοῦ. ΣΑΡΔ. "Οσας δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὖγε, ὅτα ποιεῖτε· ὁδίρρεοθε μὲν ἡμεῖς· ἐγὼ δὲ, τὸ γνῶθι σαυτὸν, 25 πολλάκις συνείρων ἐπάγομαι ὑπὲν. Πρέπει γάρ ἄν ταῖς τοιαυταῖς οἰμωγαῖς ἐπιδόμενον.

(a) κατάρρεμα.] *Kárrēma*, properly signifies, the *dirt* that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called *κάθαρμα*. *Steph.* It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches*.

(b) ἐντευρῶντες.] *Wantonly-abusing*, or, *abusing-by-way-of-sport*.

ΔΙΑΛ. 1. Μένιππε, Ἀμφίλοχος καὶ Τροφωνία.

The impostures of some of the ancient oracles exposed.

MEN.—Σφὸ μέντοι, ὁ Τροφώνιος, καὶ Αμφίλοχος, νηροὶ ὄντες, οὐκ οἴδ’ ὅπως ναῦν κατηγίαθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάνταις τῶν αἰθεώπων θεὸς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί γν οἵτες αἵτιοι, εἰ ὑπ’ αὐτοῖς ἐκεῖνοι τοιαῦτα περὶ νηρῶν δοξάζοις; MEN. Ἀλλ’ ἡν ἡν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα 5 ἐπερατένετε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενος τοῖς ἐργάζεσσι. ΤΡΟΦ. Ὡ Μένιππε, Ἀμφίλοχος μὲν ἡτοῦ ἡν εἰδεῖν, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτῶν.—Ἐγὼ δὲ οἶμαι εἰμί, καὶ μαντεύομαι, ἡν τις κατέλθοι παρ’ ἐμοῖς. Σὺ δὲ ἔστις ἐκ (a) ἐπιδηδημάρκέναις Λεβαδείας τοποράπταν ἐν γαρ οἴπτεσιν σὺ τέτοις. MEN. 10 Τί φησι; εἰ μὴ ἐς Λεβαδείαν γάρ παρέλθω, καὶ ἐσαλμένος ταῖς ὅδοντις, γιλοίας (b) μετέσχειν ἐν ταῖς χεροῖν ἔχων, ἐπερπύσσω διὰ τὰ σορτίς ταπεινῆ ὄντος τὸ σπήλαιον, ἐκ ἡν ἐδυνάμενην εἰδένειν ὅτι νηρὸς εἰ, ὥσπερ οἶμαι, μεόν γοντεῖα διαφέρειν.—Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ οἶμαι εἰναι; Αγνοῶ γάρ. ΤΡΟΦ. Ἐξ αἰθεώπων 15 τι καὶ θεός σύνθετον. MEN. Ο μῆτρας αἰθεώπης ἐστιν, ὡς φησι, μῆτρα θεός, καὶ συναμφότερον ἐστιν. Νῦν γν πᾶ σω τὸ θεόν ἐκείνον μητρός αὐτελήλυθε; ΤΡΟΦ. Χρῆ, ὁ Μένιππε, ἐν Βοιωτίᾳ. MEN. Οὐκ οἶδα, ὁ Τροφώνιος, ὅ, τι καὶ λέγεται ἐπι μέν τοι ὅλος εἰ νηρὸς, αὐτερῶς ἐξῶ.

(a) *ἐπιδεδημάρκέναις.*] Not *adiisse*, as in the other translation, but *peregrinatus-fuisse*, *to-have-sojourned-at*. See Judic. Vocal. Sect. 2.

(b) *μάζαν.*] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in Adag. de Trophon.—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the hist. of Bel and the Dragon.

ΔΙΑΛ. ι. Ἐρμῆ καὶ Χάρων.

Accounts settled between Charon and Mercury.

ἘΡΜ. (a) —Λογισάμεθα, ὃ πορθμεῖ, εἰ δοκεῖ, ὅποια με
ἔφείλεις ἥδη, ὅπως μὴ αὐθις ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισά-
μεθα, ὃ Ἐρμῆ ἀμεινον γὰρ δέσπαι περὶ αὐτῶν, καὶ ἀπραγμονέσ-
τον. ἘΡΜ. Ἀγνοεῖν ἐντειλαρμένῳ ἐκδικεῖσθαι πέντε (b) δραχμῶν.
5 ΧΑΡ. Πολλὰ λέγεις. ἘΡΜ. Νὴ τὸν Ἀΐδανον τῶν πέντε ἀποσάριν,
καὶ (c) τροπωτῆρα δύο ὅβολῶν. ΧΑΡ. Τίδει πέντε δραχμὰς, ηγ
ὅβολος δύο. ἘΡΜ. (d) Καὶ ἀκίνητον ὑπὲρ τῆς ισίας πέντε ὅβολος.

(a) *Λογισάμεθα.*] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian wrote *Λογιζάμεθα*.

(b) *δραχμῶν.*] The Grecian ὅβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὅβολοι made the δραχμὴ, equal to seven pence three farthings. An hundred δραχμαὶ made the μίνα, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *mina* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) *τροπωτῆρα.*] A strap of leather, with which the oar was tied to the *σκαλπός*, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) *Καὶ ἀκίνητον.*] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to *κατέβαλον* inclusive. I, therefore, would have the whole to stand thus, *Καὶ ἀκίνητον ὑπὲρ τῆς ισίας*—πεντε ὅβολος ἔγα κατέβαλον. In which position, I understand, *Καὶ ἀκίνητον ὑπὲρ τῆς ισίας*, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὅβολῶν, if Charon had not interrupted him by saying, *Τιθεῖ*, &c. By which interruption, or some slip of his memory, Mercury, when he comes to *ισίας*, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, πεντε ὅβολος ἔγα κατέβαλον, *I paid down five oboli for it.*

ἴγια κατέβαλον. ΧΑΡ. Καὶ τέττας προσίθεται. ἘΡΜ. Καὶ καρὸς, ὃς ἐπιπλάσσεται τῷ σκαφίδιᾳ τῷ ἀνεμογότα, καὶ ἡλισσεῖ, καὶ καλώδιον, ἀρ' ἐπὶ τὴν (a) ὑπέρεαν ἐποίησεις, δύο δραχμῶν ἡπαντία. ΧΑΡ. Εὖγε, ἀξία ταῦτα ὀνήσω. ἘΡΜ. Ταῦτα ἔστιν, εἰ μή τι ἄλλο ἡμῖς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' ἔγινε ταῦτα ἀποδάσειν Φίνε; ΧΑΡ. Νῦν 5 μὲν, ὡς Ἐρμῆ ἀδύνατον. "Ην δὲ λοιμός τις ἡ πόλεμος πατέριψη ἀθρόος τίνας, ἐνέστη τότε (b) ἀποκερδάνων ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία. ἘΡΜ. Νῦν ἔγινε καθεδάμαι, τὰ κάκιστα εὐχόρεεν πολεμάσας, ὃς ἂν ἀπὸ τέτταν ἀπολαύσομεν. ΧΑΡ. Οὐκ ἔστιν ἄλλος, ὡς Ἐρμῆ. Νῦν δ' ὀλίγοις, ὃς ὄρας, ἀφικνεῦται ἡμῖν 10 εἰρήνη γέρε. ἘΡΜ. "Αμεινον τέττας, εἰ καὶ ἡμῖν παραχτείνοιτο ὑπὸ σὺ τὸ ὄφλημα. Πλὴν ἀλλ' οἵμεν παλαιοί, ὡς Χάρων, οἵσθα οἵσθι παρεγγίνοντο σύνδρετος ἄπαντες, αἴματος ἀνάπτλεω, καὶ τραυμάτιας οἱ πολλοί· γῦν δεὶς ἡ Φαρεμάκη τις ὑπὸ τῆς παιδὸς ἀποδανῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρευφῆς ἐξωδηκῆς τὴν γυνέρας, καὶ τὰ σκέλη ὡχροὶ γαρ 15 ἄπαντις, καὶ ἀγνενεῖς, ἀδὲ ὄμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αἰτῶν διὰ χείρας ἤκυστιν, ἐπιβλεψούντες ἄλληλοις, ὃς ἐοίκαστι. ΧΑΡ. Πάνυ γαρ περιπόθητά ἔστι ταῦτα. ἘΡΜ. Οὐκέτιν δ' ἔγια δόξαιμε ἀνάμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὄφειλόμενα πορφύρα σῖτον.

(a) ὑπέρεαν] *Funem quo antennarum cornua transferuntur, a rope by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *braces*.

(b) ἀποκερδάνων.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare *ταῦλος*, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to *Æacus*, who rented it from Pluto. But Charon, being the collector of it, might have cheated *Æacus*, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning *Æacus*.

ΔΙΑΛ. 6'. Πλάτων καὶ Ερμῆς.

The four following dialogues expose the abject and base trade of legacy-hunting.

ΠΛΟΥΤ.—Τοι γέροντες οίσθα, τὸν πάνυ γεγυηρακότα λέγω, τὸν πλάγιον Εύκρατην, ὃ παιδεῖς μὲν ἐκ εἰσιν, οἱ τὸν κλῆρον δὲ θηράντες πεντακισμύριοι. 'ΕΡΜ. Ναὶ, τὸν Σικυώνιον φησί τί τον; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ὃ Ερμῆ, ζῶν ἔστοι ἐπὶ τοῖς ἐννεάκοιλα ἔτεσιν, ἐβείσκει, 5 ἐπιμετρήσας ἀλλα τοσαῦτα (εἴησε οἶον τε ἦν) οὐ ἔτι πλείω τὰς δέ γε κόλακας αὐτὸς, Χαρίνον τὸν νέον, καὶ Δάμωνα, οὐ τὰς ἀλλαγές πατάσπασον ἐφέξης ἀπαντας. 'ΕΡΜ. "Ατοπογ ἄν δόξεις τὸ τοιότον. ΠΛΟΥΤ. Οὐ μὲν τον, ἀλλὰ δικαιότατον. Τί γὰρ ἔκεινοι παθόντες εὐχονται ἀποδανεῖν ἐκεῖνον, οὐ τῶν χρημάτων ἀντιποιῶνται, 10 ὅδε προσήκοντες; "Ο δὲ πάντων ἐις μισθώτατον, οτικαὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύσοιν ἐν γε τῷ Φανερῷ οὐ νοσθεῖται, ἀ μὲν βιλεύονται, πᾶσι σφόδηλα. Θύσειν δὲ ὅμως ὑπισχυεῖται οὐν ράτση, οὐ ὄλως, (α) ποικίλη τίς οὐ κολακεῖα τῶν ἀνδρῶν. Διὰ ταῦτα, οὐ μὲν ἔσται ἀθάνατος, οἱ δὲ προσεπίτωσαν αὐτῷ μάτην ἐπιχανούντες. 'ΕΡΜ. 15 Γελοῖα πείσονται, πανθρηγοις ὄντες· πολλὰ κακεῖται εὖ μάλα διαβυκολεῖ αὐτὸς, οὐ ἐπελπίζει οὐ ὄλως, ἀεὶ θανόντι ἐοικάς, ἔρρωται πολὺ μᾶλλον τῶν νεαν. Οἱ δὲ, οὐδὲ τὸν κλῆρον ἐν σφίσι διηγημένοι βισκονται, ζῶντα μακαρίαν πρὸς ἔστοτες τιθέντες. ΠΛΟΥΤ. Οὐκέτι μὲν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνυπηράτω οἱ δὲ ἀπὸ 16 μέσου τῶν ἐλπίδων, τὸν ὀνειροποληθέντα πλάτου ἀπολιπόντες, οὐκέτωσαν οὐδὲ παχοὶ (b) κακῶς ἀποθανόντες. 'ΕΡΜ. Ἀμέλητον, ὁ Πλάτων. (c) μετελεύσομαι γάρ τοι οὐδὴ αὐτὸς καθ' ἓν ἔξης.

(a) ποικίλη.] *Poikilos*, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) παχοῖς.] *Like Villains.*

(c) μετελεύσομαι.] The English expression, *I-will-go-for*, seems to me to come fuller up to *μετελεύσομαι* than *αριστεάμαι*, which, strictly signifies, *I-will-cite-before you*. *Μετέχομαι* is often taken in a more extraordinary signification than this, which is that of, *Uliciscor*, as τῆς φοίβας τοῦ πατέρος μετῆλ-

Ἐπὶ τὸ δὲ, οἴρεσι, εἰσί. ΠΛΟΥΤ. Κατάσπα ὁ δὲ (a) παραπέμψει ἔκαστον, ἀντὶ γέροντος αὐτοῖς ἔρηστο γενόμενος.

οὐ, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *pererequor*, or *assequor*, “to overtake the guilty.”

(a) *παραπέμψει*] The other translation renders this word, *præmittet*. But *παραπέμπω* most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-person-from-one-place-to-another* :— never, *præmitto*. So that *παραπέμψει*, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τερψίωνος καὶ Πλάτωνος.

ΤΕΡΨ.—Τοῦτο, ὡς Πλάτων, δίκαιον, ἐμὲ μὲν τεθύνοντας τριάκοντας ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννεάκοντα γέροντα, Θάκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν τὸν, ὡς Τερψίων, εἰ γε ὁ μὲν ζῆι μηδένας εὐχόμενος ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντας τὸν χρόνον ἐπειθύλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἔχειν 5 γέροντας ὄντας, καὶ μηκέτι χρήσασθαι τῷ πλάττῳ αὐτὸν δυνάμενον, ἀπελθεῖν τὰ βία, παραχωρίσαντα τοῖς νέοις; ΠΛΟΥΤ. Καὶ γὰρ, ὡς Τερψίων, γοργοδετεῖς, τὸν μηκέτι τῷ πλάττῳ χρήσασθαι δυνάμενον φρὸς ἥδοντὸν ἀποθνήσκειν. Τὸ δὲ ἀλλας ή Μοῖρας ή Φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταῦτην αἰτιῶμει τῆς διατάξεως. Ἐχρῆν γὰρ τὸ 10 πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον. καὶ μετὰ τῶν, ὅσις καὶ τῇ ἡλικίᾳ μετ' αὐτὸν ἀγαστρέθεσθαι δὲ μηδαμῆς, μηδὲ ζῆι μὲν τὸν ὑπέργυρον, δόδοντας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις ὄρθηνται, οἰκέταις τετράσιν ἐπικεκυρώτα, καρύζεις μὲν τὴν βίαν, λίρης δὲ τῆς ὁφθαλμίας μεσὸν ὄντα, ὃδην ἔτι ἥδη εἰδότα, ἔρψυχον τινας 15 τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθνήσκειν δὲ καλλίστης, καὶ ἔρωτες νεανίσκης. Ἀνω γὰρ ποταμῶν τετό γε. Ἡ τὸ τελευταῖον εἰδόντας ἔχειν, πότε (a) καὶ (b) τεθύνεταις τῶν γερόντων

(a) καὶ.] I can fix no satisfactory meaning to this particle, in this place.

(b) τεθύνεταις.] I take this to be the first fut. mid. as it were from *τεθνήκω*. Hedericus gives *τεθνήκομαι*, as well as

έκαστο, ἵνα μὴ ματην ἀν ἐνίσες ἐθεράπευον. Νῦν δὲ τὸ τῆς παρομίας, "Η ἀμαξος τὸν βεγγα πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὡς Τερψίων, πολὺ συνετάτερα γίνεται, ἥπερ τοι δοκεῖ. Καὶ ὑμεῖς δὲ τοι παθόντες ἀλλοτρίοις (α) ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις 5 τῶν γερόντων (β) εἰσποιεῖτε, φέροντες αὐτάς; Τοιγαρεῦν γέλωτο ὁ φρισκάνετε, πρὸς ἔκείναν κατορυτόμενοι τὸ καὶ πρᾶγμα τοῖς πολλοῖς ἄδισον γίνεται. "Οσῳ γὰρ ὑμεῖς ἔκείνες ἀποδανεῖν εὔχεσθε, τουτῷ ἀπασιν ἡδὺ προσποδανεῖν ὑμᾶς αὐτῶν. Καὶν τοι γέρε τενα ταύτην τέχνην ἐπινεοῦκατε, γραῦν καὶ γερόντων ἔρῶντες καὶ μάλιστα εἰς ἀτέκνοις 10 ειν. Οι δὲ ἔντεκνοι, ὑμῖν ἀνέρεσος καίτοι πολλοὶ ἡδη τῶν ἔρωμέναν συνέντες ὑμῶν τὴν πανεργιαν τὴν ἔρωτο, καὶ καὶ τύχωσι παῖδες ἔχοντες, μισεῖν αὐτάς πλάτονται, ὡς καὶ αὐτοὶ ἔρασταις ἔχωσιν. Είτε ἐν ταῖς διαδήκασι, ἀπειλείσθησαν μὲν οἱ πάλαι διαρφορύσαντες ὁ δὲ παῖς, καὶ οὐ φύσις, ὡσπέρ ἐστι δίκαιον, πρατθεῖ-

θανάτω, as a first fut. mid. to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήσκω cannot really be formed from θνήσκω, but from τεθνήκω; so θανάτω must come from its similar theme θάνω, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἔχομαι hath the fut. 1. mid. ἔλευσομαι from ἔλεύθω, not used.

(a) εἰπιχαίνετε.] Ἐπιχαίνεται, *inhiatus*. Bourdol. from a MS.

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. *velut, introduco*; and hence he shews, it hath been used to signify *adopito* to *adofit*, or *fix a person in one's family*. But it appears from his quotations that, when it signifies to *adofit*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖται, here, hath been, *vosmet-in-adoptionem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖται will better signify *vosmet-insinuatis*.

πάνταν· οἱ δὲ, ὑποπρίσσοι τὰς ὁδόντας, ἀποσμυγέντες. ΤΕΡΨ.
 Ἀληθῆ ταῦτα Φίσ. Εμὲς γάν Θάκριτῷ πόσα κατέφαγε, οὐδὲ
 τεθνήσεσθαι δοκῶ, καὶ ὅποτε ἴστοιμι, ὑποσένων, καὶ μύχοιν τι καθάπερ
 ἐξ ὧν νεοτήλος ἀτελῆς ὑποκράζων; "Ως" ἔγωγε ὅσον αὐτίκα οἰόμενῳ
 ἐπισύσσειν αὐγὸν τῆς σορῆς. ἐπειπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό
 με οἱ ἀντεραισαὶ τῇ μεγυχλοδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ Φροντίδων
 ἀγρυπνῷ ἐκείμενη, ἀριθμῶν ἔκαστα, καὶ διατάττων. Ταῦτα γάν
 μοι καὶ τῇ ἀποθανεῖν αἰτίᾳ γεγένηται, ἀγρυπνία καὶ Φροντίδες· οἱ δὲ,
 τοστάτην μοι δέλειπρ καταπισθὲν, ἐφεισήκεις θαυμάσια πρώτην επιγελᾶν.
 ΠΛΟΥΤ. Εὖγε, ὁ Θάκριτε, ζώης ἐπιμήκισον, πλευτῶν ἄμεσα, καὶ τῶν
 τοικτῶν καταγελᾶν· μηδὲ πρότερον γε σὺ ἀποθάνοις, ή προπεμψεις
 πάντας τὰς κόλακας. ΤΕΡΨ. Τέτο μὲν, ὁ Πλάτων, καὶ ἔμοι ἥδισον
 ἥδη, εἰ καὶ Χαριάδης προτεθνήξεται Θάκριτε. ΠΛΟΥΤ. Θάρρει,
 οἱ Τερψίων· καὶ Φειδων γάρ, καὶ Μέλανθῳ, καὶ ὅλως ἀπαντες
 προβλέψονται αὐτῷ ὑπὸ ταῖς αὐταῖς Φροντίσιν. ΤΕΡΨ. Ἐπαίνῳ
 ταῦτα. Ζῶης ἐπιμήκισον, ὁ Θάκριτε.

ΔΙΑΛ. ιδ. Ζηνοφόντες καὶ Καλλιδημείδες.

ZHN.—Σὺ δὲ, ὁ Καλλιδημείδη, πῶς ἀπέδανες; Ἐγὼ μὲν γάρ
 ὅτι, παράστιτῷ ἀν Δεινίς, πλέον τῇ ίκανῇ ἐμφαγῶν, ἀπεπνίγην,
 οἰσθα· παρῆν γάρ ἀποδυνήσκοντί μοι. ΚΑΛ. Παρέην, ὁ Ζηνόφραντες.
 Τὸ δὲ ἐμὸν, παραδοξόν τι ἔγένετο. Οἰσθα γάρ καὶ σὺ τοι Πτοιδωρεύ
 τὸν γέροντα. ZHN. Τὸν ἀτεκνον, τὸν πλέστον, ὁ σε τὰ πολλὰ
 ἥδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν ἀεὶ ἐθερίπενον, ὑπισχνύμενῳ
 (a) ἐπ' ἔμοι τῷ κληρονόμῳ τεθνήσοθαι· ἐπεὶ δὲ τὸ πεῖργμα ἐι

(a) ἐπ' ἔμοι τῷ κληρονόμῳ.] *Me hærede.* Much the same
 way doth Budæus (as Stephanus observes) render ἐπὶ,
 παιῶν διὸ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus,
 in the class of phrases, where ἐπὶ is taken for *cum*,
 quotes this out of *Herodian*, τᾶς ἐπὶ παιῶν διαδόχοις τελευτήσαν-
 τας, *who died, leaving children their successors*. Though it
 still appears to me a harsh and extraordinary mode of
 expression.

μετηισον ἐπεγίνετο. καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομὸν τινὲς
οὐδὲν ἐπὶ τὸν κλῆρον ἔχεισαν. Πριάμενθος γὰρ Φάρμακον, ἀνέπεισα
τὸν οἰνοχόον, ἐπειδὰν τάχιστα ὁ Πτοιοδώρος αἰτίσῃ ποιεῖν (πίνει δὲ
ἐπιεικῶς) ζωρότερον ἐμβαλλοντας ἐς κύλικα, ἐτοιμον ἔχειν αὐτὸν, καὶ
ἐπιδένεις αὐτῷ. Εἰ δὲ τότε ποιήσει, ἐλεύθερον ἐπωμοσάμενη ἀφίστειν
αὐτὸν. ΖΗΝ. Τί τον ἐγένετο; Πάντα γάρ τι παραδόξον ἔργον ἔσκεις.
ΚΑΛ. Ἐτεὶ τοίνυν λαταρίμενος ἥκορην, δύο ηδὸν ὁ μειρακίσκος κύλικας
ἐτοίμεις ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχοντα τὸ Φάρμακον, τὴν
δὲ ἔτερην ἔμοις, σφαλεῖς ἐκ οἰδὸς ὅπως, ἔμοις μὲν τὸ Φάρμακον, Πτοιο-
10 δώρῳ δὲ τὸ ἀφάρμακον ἐπέδωκεν. Εἰτα ὁ μὲν ἐπίνειν ἔγων δὲ αὐτίκα
μάλα ἐκτάδην ἔκπιπην, ὑποβολιμαῖς δὲντ' ἔκεινα νεκρός. Τί τότε
γελᾶς, ὡς Ζηνόδοστες; Καὶ μὴν ἐκ τούτων γε ἐταίρων ἀνδρὶ ἐπιγελᾶν.
ΖΗΝ. Ἀσεῖα γάρ, ὡς Καλλιδημίδη, πέπονθας. Οὐ γέρων δὲ τούτο
πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰρυίδιον.
15 Εἰτα συνεῖς, οἴρεις, τὸ γεγενημένον, ἐγέλας καὶ αὐτὸς οἰδεὶς γε ὁ οἰνοχόος
εἰργασται. ΖΗΝ. Πλὴν ἀλλ' οὐδὲ σε τὴν οὐδὸν ἐπίτομον ἔχειν
τραπέσθαι. Τίκε γάρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέσσειν, εἰ καὶ
οὐλίγη βραδύτερος ἦν.

ΔΙΑΛ. 15. Κνήμωνθος καὶ Δαμνίππου.

ΚΝΗΜ — Τοῦτο ἔκεινο τῆς παροιμίας, 'Ο νερός τὸν λεόντα.
ΔΑΜ. Τί ἀγανακτεῖς, ὡς Κνήμων; ΚΝΗΜ. Πυνθάν, ὁ, τί
ἀγανακτῶ; Κληρούρεον ἀκέστος οὐ καταλέλοιπα, κατασοφισθεὶς ὁ
ἄθλος, οὐδὲν ἔτι λόγου ἄντειν τάραδ, παραλιπόν. ΔΑΜ.
5 Πῶ; τοῦτ' ἐγένετο; ΚΝΗΜ. Ερμόλαον τὸν πάνυ πλάστιον ἀτεκνού-
θέντα, ἐθεράπευον (α) ἐπὶ θανάτῳ κάπεινθος ἐκ ἀνδαστῆν θεραπείαν

(a) *ἐπιθανάτῳ.*] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other translation, having nothing certain to offer to the contrary, except that I intirely doubt whether *ἐπι* hath ever before been used in such a sense; and, therefore think it a very strained acceptation of it. It may, perhaps, with some reason, be taken for *propter*, as in the phrases, *ἐπιάγαθω*, and *ἐπικερδεῖ*, but that, probably, Lucian, if he had intended that sense, would have chosen to say,

προσίστο. Ἐδοξε δή μοι καὶ σοφὸν τοῦτον εἶναι, θέσθαι διαθήκης ἐστὶ τὸ Φανερὸν, ἐν αἷς ἔκεινο καταλέλοιπα τάμα τῶντα, ὡς κάκειν Θηλώσειε, καὶ τὰ αὐτὰ προδέξειε. ΔΑΜ. Τί δὲ ἔκεινον; ΚΝΗΜ. "Ο, τι μὲν (a) ἔν αὐτὸς ἐνέγραψε τοῖς ἑαυτῷ διαθήκαις, ἐκ οίδα. Ἐγὼ γάρ οὐφραν ἀπέθανον, τῷ τέγυς μοὶ ἐπιπεσόντο; καὶ τοῦ Ερμόλαος ἔχει τάμα, ὥσπερ τις (b) λάθρεας καὶ τὸ (c) ἄγκιστρον τῷ δελέατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἀλίεα. "Ωσε σόφισμα κατὰ σεαυτῷ συντέθηκας. ΚΝΗΜ. "Εσκα. Οἰμώζω τοιγαρέν.

επὶ κλήρῳ. I should think, "*usque ad, even to, θανάτῳ*, his very *death*," a natural sense, but that, then, it should be *θανάτον*. Yet Stephanus says, that the dative case for the accusative, after *ἐπὶ*, is used, and instances in the expression, *συνελάμβανεν ἐπὶ θανάτῳ*, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(a) *εἰ.*] *Therefore, i. e. because you left him your fortune.* This *εἰ* is, with a little sort of humour, repeated by Cnemon.

(b) *λαθρεάς.*] *Lupus, the pike-fish.*

(c) *ἄγκιστρον τῷ δελέατι.*] *The hook, by which he thought to catch Hermolaus, was his *last will*, and the *bait* was his *fortune*, which he pretended to leave him.*

ΔΙΑΛ. 15. Χάρωνος καὶ Ἔρμου.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ακέσσατε ἀς ἔχεις ὑμῖν τὰ πράγματα. Μηδὸν ὑμῖν, ὡς ὄρατε, τὸ σκαφίδιον, καὶ ὑπόσταθρόν ἐστι, καὶ διαρρέει τὰ πολλά καὶ τὸ τραπέζη ἐπὶ θάτερο, οἰχώσεται περιτραπέν. Τυρεῖς δὲ, τοσοῦτοι ἄμα ἔχετε, πολλὰ ἐπιφερόμενοι ἔκαστος. "Ην δὲ τοτέ τάτων ἔμβοτε, δέδια μὲν ὑπερον πετανοῦστετε· καὶ μάλιστα ὑπόστοι νεῦν ἐπίσασθε. ΝΕΚΡΟΙ. Πᾶσαν ποιόσαντες εἰπλούσασεν; ΧΑΡ. 5 Εγὼ ὑμῖν φρέσσω· Γυρεύς ἐπιβαίνειν καὶ, τὰ περιττὰ ταῦτα

πάντα ἐπὶ τῆς ἡδόνες καταλιπόντας· μόλις γάρ ἂν καὶ οὕτω δεξαίτο
ὑμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὁ Ἐρεῦ, μελίσσει τὸ ἀπὸ τότε μηδένα
παρεστάχεσθαις αὐτῶν, διὸ ἂν μὴ ψιλὸς ἐστι τὸ (a) ἔπιπλα, ὡσπερ
ἔφην, ἀποβιλάν. Παρὰ δὲ τὴν ἀποβαθραν ἔσται, διαγίνωσκε
5 αὐτὲς, καὶ ἀναλάμβανε, γυμνὺς ἐπιβαίνειν ἀναγκάζον. ἘΡΜ.
Εὗ λέγεις· καὶ οὕτω ποιήσωμεν.—Καὶ οὕτοι τίς ὁ (b) περῶτος
ἔστι; ΜΕΝΙΠΠΟΣ ἔγωγε. Ἀλλ' ἴδε οὐ πέρα μοι, ὁ Ἐρεῦ,
καὶ τὸ βάκτρον, ἐσ τὴν λίμνην (c) ἀπορρίφθη τὸν τρίβωνα δε οὐδὲ
ἐκόριστα, εὖ ποιῶν. ἘΡΜ. Ἐμβαίνε, ὁ Μένιππε, ἀνδρῶν ἄριστε,
10 καὶ τὴν προεδρίαν ἔχε πειρά τὸν κυνεργούτην ἐφ' ὑψηλῆ, ἀς ἐπισκοπῆς
ἀπαντας. Οἱ καλὸι δὲ οὕτω τίς ἔστι; ΧΑΡ. Χαριόλεως ὁ
Μεγαρίκος ἐπέρεις. ἢ τὸ φίλημα διτάλαντου ἦν. ἘΡΜ.
Ἀπόδυθι τοιγάροι τὸ καλλώ, καὶ τὰ χείλη αὐτοῖς φιλήμασι, καὶ
τὴν κόμην τὴν βαθεῖαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέρμα
ὅλον. Ἐχει καλῶς εὐζωνος εῖτε επιβαίνεις. Οἱ δὲ τὴν πορφυ-
ρίδας οὕτοις, καὶ τὸ διάδημα, οὐ βλοσφύρος, τίς ἀν τυγχάνεις; ΛΑΜΠ.
Λάμπιχος. Γελών (d) τύραννος. ἘΡΜ. Τί οὖν, ὁ Λάμπιχε,
τοσαῦται ἔχων πάρεις; ΛΑΜΠ. Τί οὖν ἔχειν, ὁ Ἐρεῦ, γυμνὸν
ῆκειν τίραννον ἀνδρα; ἘΡΜ. Τύραννον μὲν ὑδατῶν, νεκρὸν δὲ
20 μάλα· ἀσε ἀπόθεταῦτα. ΛΑΜΠ. Ιδέ σοι ὁ πλεύτης ἀπέρριπται.
ἘΡΜ. Καὶ τὸν τύφον ἀπόρριψον, ὁ Λάμπιχε, καὶ τὴν ὑπεροψίαν.
βαρύσσει γάρ τὸ πορθμεῖον συνεμπεσόντα. ΛΑΜΠ. Οὐκέτι ἀλλὰ
τὸ διάδημα ἔστον μὲν ἔχειν, καὶ τὴν ἐφερρίδα. ἘΡΜ. Οὐδαμῶς,
ἀλλὰ καὶ ταῦτα ἀφεις. ΛΑΜΠ. Εἰεν. Τί ἔτι; Πάντα γάρ
25 ἀφῆις, ὡς ὁρᾶς. ἘΡΜ. Καὶ τὴν ὄμοτητα, καὶ τὴν ἀνοσίαν, καὶ τὴν
ὑέριν, καὶ τὴν ὁργὴν καὶ ταῦτα ἀφεις. ΛΑΜΠ. Ιδέ σοι, ψιλός

(a) ἔπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from *ἐπί* and *πλέω*, *navigo*.

(b) περῶτος.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀπορρίφθη.] It must be read *ἀπέρριφθη*, the Aor 1. pass. Bourdolotius has it *ἀπορρίφθω*, and says, “Sana lectio, quam inutiliter tentant.” But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] King, in the original signification of the word.

εῖμι. 'ΕΡΜ. "Βιβάσινε ἦδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρχος, τίς εἰ; ΔΑΜ. Δικρασίας ὁ ἀθλητής. 'ΕΡΜ. Ναι ἔστιν. Οἶδα γαρ σί πολλάκις ἐν ταῖς παλαιστραῖς (a) ἴδων. ΔΑΜ. Ναι, ἔ 'Ερμη ἄλλα παράδεξαι με γυμνὸν ἔντος. 'ΕΡΜ. Οὐ γυμνὸν, ἐ βέλτιστον, τοσούτας σάρκας περιβεβλημένον ὡς ἀπόδυθι αἰτίας, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἔτερον πόδα ὑπερθεῖς μόνον. 'Αλλὰ καὶ τὸς σεφάνους τέτες ἀπόρριψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἰδέ σοι γυμνὸς, ὡς ὁρᾶς, ἀληθῶς εἶμι, καὶ (b) ἴσοσάσις τοῖς ἄλλοις νεκροῖς. 'ΕΡΜ. Οὕτως ἀμεινον ἀσαρῆ εἶναι: ἀσε ἔμβασιν.—Καὶ σὺ δὲ τὸν πλεῖστον ἀποδέμενος, ὡς Κεάτων, καὶ τὸν 10 μαλακίαν δὲ προσέτι, καὶ τὴν τρυφὴν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἰποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλούστι, καὶ τὰς τῶν ἀνδρείαντων ἐπιγραφὰς μηδὲ ὅτι μεγαλούταφον ἐπὶ σοὶ ἔχωσσεν λέγε. Βαρύνει γάρ καὶ ταῦτα μηνιονεύοντεν. ΚΡΑΤ. 15 Οὐκ ἐκάνει μὲν, ἀπόρριψε δέ. Τί γὰρ ἂν καὶ πάθοιμι; 'ΕΡΜ.

(a) *ἴδων.*] Mercury had seen him in the *palæstræ*, because he was the god of wrestling.

(b) *ἴσοσάσις.*] *Par-pondere.* I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of *ἴσος*, *αριστος*, and *σάρπη*, *statera*, a *balance*; or, rather, *ἴσημι*, *pondero*: which signification of *ἴσημι* is to be found in Stephanus.

(c) *ἐντάφια.*] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their *ἐντάφια*, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

*Purpureasque sufer vestes, velamina nota,
Conjiciunt.—*

And, when Pallas, the general of the Arcadians, lies in the same condition,

*Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas.*

(d) *εὐεργέτην.*] *Beneficium.* The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of *εὐεργέτης*.

Βασσαί. Σὺ δὲ ὁ ἔνοπλος, τί βαλεῖ; Ἡ τί τὸ τρόπαιον τόπο φέρεις;
 (a) ΚΡΑΤ. Ὄτι ἐνίκησα, ὁ Ἔρμη, καὶ ἡρίσευσα, καὶ ἡ πόλις
 ἐτίμησέ με. ἘΡΜ. Ἀφες ἐν γῇ τὸ τρόπαιον· ἐν ἄδει γὰρ
 εἰρίνη, καὶ ὅδεν ὅπλων δεῖσατ.—Ο σεμνὸς δὲ ὅτος ἀπὸ γε τῷ
 5 σχῆματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὁφρῖς ἐπηρεκάς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. *Grav.*—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βασσαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθυόμει is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἐτὶ οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι αληηλοῖς, οἷον βρένθος καὶ λάρκος. Arist. Hist. Animal, Lib. ix. c. 8. Which words, βρένθος καὶ λάρκος, Pliny (Lib. x. c. 74.) renders by Anates & Gaviae. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθυόμει (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his grumbling at mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδαν, τίς ἐσίν, ὁ τὸν βαθὺν πάγανα καθειμένος; MEN. Φιλόσοφός τις, ὡς Ἐριν. μᾶλλον δὲ γόνις καὶ περιστείας μεσὸς ὥσε ἀπόδυσον καὶ τότον ὄψει γὰρ πολλὰ καὶ γελοῖς ὑπὸ τῷ ιματίῳ κρυπτόμενα. EPM. Κατάθε τὸ σχῆμα προτονοῦ είτα καὶ ταῦτα πάντα. — Ω Ζεῦ, ὅσην μὲν τὴν ἀλαζονεῖαν κομίζει. ὅσην δὲ ἀμαθείαν, καὶ ἔριν, καὶ πενοδοξίαν, καὶ ἐρωτήσεις ἀπόρες καὶ (a) λόγιες ἀκανθώδεις, καὶ ἐννοίας πολυπλόκες. Άλλὰ καὶ ματαιοποίιαν μάλα πολλὴν, καὶ ληρού ἐκ ὀλίγον, καὶ ὑπλεις, καὶ μικρολογίαν· νὴ Δία, καὶ χειροτονίης τυπού, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυτίαν, καὶ ὀργὴν, καὶ τρεφὴν, καὶ μαλακίαν· ἐλέγοντε γάρ 10 με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ φεῦδος δὲ ἀπόθε, καὶ τὸν τυφον. καὶ τὸ οἰστός τοις ἀμείνονας είναι τῶν αλλων. Ως εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποίεις πεντηκόντερος δέξαιτο ὃν τέ; ΦΙΛ. Ἀποτίθεμε τούνυν αὐτὰ, ἐπείπερ οὐτών κελεύεις. MEN. Άλλὰ καὶ τὸν πάγανα τότον ἀποδέσθω, ὡς Ἐριν, βαρύν 15 τε ὄντα, καὶ λασίου, ἀσ ὄρας. Πέντε μνῶν τρίχες εἰσὶ τυλάχιστον. EPM. Εὐλέγεις· Ἀπόθε τότον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; EPM. Μένιππος οὐτος, λαβάν τελεκυ τῶν γαυπηγικῶν, ἀποκόψεις αὐτὸν, (b) ἐπικόπτη τῇ ἀναβάθρᾳ χρησάμενος. MEN. Οὐκ, ὡς Ἐριν· ἀλλὰ πρόοντα μοι ἀνάδος γελοιότερον γὰρ τότο. 20 EPM. Ο τελεκυς ικανός. — MEN. (c) Εὐγε· ἀνθρωπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρευθυόμενῷ τὶ πρὸς αὐτόν. In which place, βρευθυόμενῷ, having τὶ after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγιες ἀκανθώδεις.] *Thorny arguments*; because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπτῃ.] *A chopping-block*.

(c) Εὐγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have-made him-appear, or look, more like-a-man, ἀποθέμενῷ αὐτῷ τὸν κινάθραν, having put away, that is, taken off, his dirt*; in which speech Menippus attributes his own action to

τὸν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν (a) κινάθραν. Βάλει
μικρὸν ἀφέλωμας καὶ τῶν ὁφρίων; 'ΕΡΜ. Μάλισσα. 'Υπὲρ τὸ
μετωπὸν γὰρ καὶ ταῦτας ἐπῆγκεν, ἐκ οὗδ' ἐφ' ὅτῳ (b) ἀνατείνων
ἴσαυτόν. Τί τότο; Καὶ δακρύεις, ὡς πάθασμα, καὶ πρὸς Σάνατον
5 ἀποδειλίας; ἔμβολοι δὲ τούτοις. MEN. 'Εγενέτη τὸ βαρύτατον ἵππο
μάλινος ἔχει. 'ΕΡΜ. Τί, ὡς Μένιππε; MEN. Κολακείαν, ὡς
'Ερμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασιν αὐτῷ. ΦΙΛ. Οὐκέν καὶ
τούτο, ὡς Μένιππε, ἀπόθετὸν ἐλευθερίαν, καὶ (c) παρρησίαν, καὶ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge! Humanior nunc
affiores, deposito hircino fatore*, taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, *αναφαίνω* never signifies *affiareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: 'ΕΡΜ. 'Ο πέλεκυς *κινάνδης*—Εὖγε
αὐθεωπιάτερον γὰρ τὸν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν κινάθραν. MEN. Βάλει μικρὸν ἀφέλωμας καὶ τῶν ὁφρίων; 'ΕΡΜ.
Μάλισσα, οὕτω.

(a) *κινάθραν*.] *Κινάθρα* is reckoned, properly, to signify *κίνησιν βρωτίς*, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called *κινάθρα* (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand *κινάθρα* in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem*, his *stinking-shag* of a beard.

(b) *ἀνατείνων*.] The strict rendering is, *sursum-extendens*, *stretching-himself-upward*; by which is meant his assuming a high or haughty air.

(c) *παρρησίαν*.] *A freedom of speech*; that is, *the speaking one's mind boldly*.

ἄλυπον, καὶ τὸ γενναῖον, καὶ τὸν γέλατα. Μόνος γάντι τῶν ἄλλων γελᾶς; ΕΡΜ Μηδαμᾶς ἀλλὰ καὶ ἔχει ταῦτα, καθόπαν γάρ καὶ τάντα εὔφορα ὄντα, καὶ τρὶς τὸν (a) κατάπλευρα χρήσιμα.—Καὶ οἱ ῥύταρες δὲ σὺ, ἀπόθετων ῥημάτων τὴν τοσαύτην ἀπεισαντολογίαν, καὶ (b) ἀντιθέσεις, καὶ (c) παρισώσεις, καὶ (d) περιόδεις, καὶ (e) βαρ-

(a) *καταπλεύν.*] Properly *a-passage-by-water-downward*; and so taken here, as they were to sail down to hell. I know not how to call it in Latin.

(b) *ἀντιθέσεις.*] An Antithesis, according to Aristotle, is a figure in rhetoric, implying a contrariety, both in the words and the sense, or in one or other of them. For example: “It is not just that this man, possessing my wealth, “should be rich; and that I, parting with what I have, “should be a beggar.” Arist. Rhet. Here, parting-with is opposed to possessing, and being rich, to being a beggar.

(c) *παρισώσεις.*] The Parisosis is another figure, whereof the parts are neither alike nor contrary, but equal. For example: they will not fight, either because they want men, or because they want money. Arist. ibid. Here, the want of money is neither like nor contrary to the want of men; but both are equally good reasons for not undertaking a war.

(d) *περιόδεις.*] A Period is a complete sentence. The rhetoricians took great pains to make their periods, or sentences, full and harmonious, so as that they may be spoken with ease, and heard with pleasure, which they justly reckoned no inconsiderable part of their oratory.

(e) *βαρεσσαρισμάς.*] Eustathius, upon Il. 2, says that “a Barbarism is a wrong pronunciation of words and tones.” Probably, then, the orators in Lucian’s days, like some in ours, corrupted the true and natural pronunciation of their words, out of an affectation of fine speaking; and so made barbarisms.—I have often heard one, who would pass for a very fine speaker in a coffee-house, swear aloud, that there was not a single tittle of truth in any one Noose Peeker. We now are never shocked with the name or idea of Tyranny upon our stage; both being disguised in that elegant word, Terrany: and some clergymen, otherwise good preachers, before they begin their sermons, pray, “That

Εαρισμάς, καὶ τὸ ἄλλα (α) βάρη τῶν λόγων. ἈΡΤ. Εἶτε οὖτε, ἀποτίθεμαι. ἈΡΜ. Εῦ ἔχει. "Ωσε λύε τὰ ἀπόγεια, τὴν (β) ἀποβάθραν ἀνελάμβανα, τὸ ἀγκύρηιον ἀνεσπάσθω, πέτασον τὸ ισίον, εὔθυνε, ὡς πορθμεῦ, τὸ πηδάλιον. Εῦ πάθωμεν.—
5 Τί οἱράζετε, ὡς μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγωνα δεδημένος; ΦΙΔ. (c) "Οτι, ὡς Ἐρμῆ, ἀθάνατος

"in all their works buggen, continuoed, &c. they may
"gloryfee (God's) holly, &c.

(a) *βάρη.*] *Weights.* Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) *ἀποβάθραν*] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

— (c) "Οτι, &c.] *Because*, says he, *I thought my soul was immortal.* But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

— *Tristes sine sole domos,*—
— *Loca turbida*—

And, that they also imagined another mansion of light and bliss, where

— *Solemque suum, sua sidera norunt.*

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, "That Lucian, in several places, gives broad hints (so much at a loss was this very great man, directed by our so-much-boasted natural reason) that there is nothing left of us, "but dust and perishable sculls and bones; and that, when "he speaks of conversation, and punishments, and rewards, " &c. he seems to ridicule these things as fictions of poets

μην τὴν ψυχὴν ἀπάρχειν. ΜΕΝ. Ψεύδεται. Ἀλλὰ γὰρ
ἔσικε λυπεῖν αὐτὸν. ἘΡΜ. Τὰς ποῖα; ΜΕΝ. Ὄτι μηκέτι
δειπνήσεις πολυτελῆ δεῖπνα, μηδὲ νύκτωρ ἐξιών ἀπαντας
λανθάνων, τῷ ιματίῳ τὴν κεφαλὴν κατειλῆσας, περίεισιν ἐν
κύκλῳ τὰ χαρακτηριπεῖσι· καὶ ἔωθεν ἐξαπατῶν τὰς νέας, ἐπὶ τῇ σοφίᾳ
ἀργύρεον λήψεται. Ταῦτα λυπεῖ αὐτὸν. ΦΙΛ. Σὺ δὲ, ὁ Μένιππε,
ἐκ ἀχθῆ ἀποδανῶν; ΜΕΝ. Πᾶς, δις (a) ἐσπευσας ἐπὶ τὸν θάνατον,
καλέσαντος μηδενός; — Ἀλλὰ μεταξὺ λόγων, ἐκραυγή τις ἀκίνηται,
ῶσπερ τινῶν ἀπὸ γῆς βοῶντων; ἘΡΜ. Ναί, ὁ Μένιππε· ἐκ ἀφ'
ἐνός γε χώρας ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ἀστρενοι 10
γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θάνατῳ, καὶ οἱ γυνὴς αὐτῶν συνεχεται
πρὸς τῶν γυναικῶν, καὶ τὰ παιδία νεογυνὰ ὄντα, ὄροις κάκειναι ὑπὸ¹⁵
τῶν παιδῶν βάλλεται ἀφθόνοις τοῖς λίθοις. — Ἀλλοι δὲ Διόραυτοι
τὸν ῥήτορα ἐπαινῶσιν ἐν Σικυῶν, ἐπιταφίες λόγους διεξιόνται ἐπὶ Κρά-
τους τάττονται· καὶ γὰρ Δία γε, οἱ Δαμασκίς μάγτηρ κακίεσσαι ἐξάρχει τῷ 20
θρίνε σὺν γυναιξίν ἐπὶ τῷ Δαμασκίῳ. — Σὲ δὲ ἀδεῖς, ὁ Μένιππε,
δικρύεις καθ' οὐσιάσιν δὲ κεῖσαι μόνον. ΜΕΝ. Οὐδαμῶς· ἀλλ'
ἀκόσοη τῶν κυνῶν μετ' ὀλίγον ἀρνομένων οἰκτίσον ἐπ' ἐμοὶ, καὶ τῶν
κοράκων τυπλομένων τοῖς πόλεοις, ὅποτ' ἀν συνελθόντες θάπτωσι με. 25
ἘΡΜ. Γεννάδας εἰ, ὁ Μένιππε. — Ἀλλ' ἐπεὶ καταπεπλεύκαμεν
ἡμεῖς ὑμεῖς μὲν ἀπίτε πρὸς τὸ δικαστήριον, εὐθεῖσαν ἐπείνυν προσόντες·
ἐγὼ δὲ, καὶ οἱ παρθμεῖς, ἀλλας (c) μετελευσόμεθα. ΜΕΝ. Εὐ-
πλοεῖτε, ὁ Ἐρμῆ. — Προτίθεσθε δὲ καὶ ἡμεῖς. — Τί γνωστοι μέλλετε;
Δικαστῆνται δέοστε. καὶ τὰς καταδίκας φασὶν εἶναι βαρεῖας, προχός,
καὶ γύντας, καὶ λίθους. Δειχθήτεται δὲ οἱ ἐκάστοι βίοι.

“ and superstitious people. How, then, can he make the
“ dead speak and reason? By a figure, and in the way of
“ fable.”

(a) *ἐσπευσα.*] Because he hanged himself, as before ob-
served.

(b) *ἐκκλησίαν.*] The assembly of the free-men or people
of Athens, when met together, to pass laws or decrees, was
called *ἐκκλησία*. Here, the subjects of the tyrant Lampichus
meet, to form such a free-assembly; having gained their
liberty by his death.

(c) *μετελευσόμεθα.*] *We will-go-for.*

ΔΙΑΛ. ΙΣ'. Κράτητῷ καὶ Διογένες.

Both Biters bitten.

ΚΡΑΤ.—Μοιρίχον τὸν πλάστον ἐγίνωσκες, ὃ Διόγενες, τὸν πάσιν πλάστον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὄλκάδας ἔχοντα, ἢ ἀνεψίος Ἀριστέας, πλέτι οὐτὸς ἦν, τὸ Ομηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (α) "Η μ' ἀνάστερ', οὐ ἐγώ σε." ΔΙΟΓ. Τίνθο ἔνεκα, ὃ
 5 Κράτης, ἐθεράπευτον ἀλλήλας; ΚΡΑΤ. Τὸν κλῆρον ἔνεκα ἔκάτερθον, ἡλικιώτας ὅπερ. Καὶ τὰς διαδίκας ἐσ τὸ φανερὸν ἐπίθεντο.
 Ἀριστέαν μὲν ὁ Μοιρίχθος, εἰ προσποδάνοι, δεσπότην ἀφίεις τῶν
 10 ιαυτῶν πάντων Μοιρίχον δὲ ὁ Ἀριστέας, εἰ προσπέλθοι αὐτῷ. Ταῦτα
 μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπευτον ἀλλήλας, ὑπερβαλλόμενοι τῇ
 15 κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ἄξεων τεκμαίρομενοι τὸ
 μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὡσγε (b) Χαλδαίων παῖδες ἀλλὰ
 καὶ ὁ Πύθιος αὐτὸς, ἔργοι μὲν Ἀριστέᾳ παρεῖχε τὸ κράτον, ἔργοι δὲ
 Μοιρίχῳ καὶ τα τάλαντα, ποτὲ μὲν ἐπὶ τόπον, τῦν δὲ ἐπὶ ἐκεῖνον
 ἔρρεπε. ΔΙΟΓ. Τί τὸν πέρας ἐγένετο, ὃ Κράτης; Ἀκόσαι γὰρ ἄξιον.
 15 ΚΡΑΤ. "Αμφα τεθνάσιν ἐπὶ μιᾶς ἡμέρας οἱ δὲ κλῆροι, ἐσ Εὐόρμου
 καὶ Θρασυκλέας περιῆλθον, ἀμφα συγβενεῖς ὄντας, όδε πάποτε
 (c) προμαντευομένες ὅταν γενέθλια ταῦτα. Διαπλέοντες γὰρ ἀπό

(a) "Η μ' ἀνάστερ', οὐ ἐγώ σε.] *Lift me, or I will lift you:*
 The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Merichus's mouth, the words mean, *yours or mine*, with regard to his own and Aristeas's estate. I do not know, why *ἀνάστερ'* hath been rendered *confice*, in the other translation.

(b) *Χαλδαίων παῖδες.*] That is, *the Chaldeans*. So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets, for the prophets, &c. *αὐτὸς, himself*; that is, *even the greatest oracle*.

(c) *προμαντευομένες*] The verb *προμαντεύομαι*, as far as I can find, always signifies *vaticinor*, to *prophesy*. The manner in which a word is circumstanced, in the text, is often

Σίκυῶν^ῷ ἐς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίαν περιπεσόντες τῷ⁵
 Ἰάπυγῃ, ἀνετρέψαντον. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποιες
 ἐν τῷ βίῳ ἡμεν, ἀδὲν τοιῶτον ἐνενοχμεν περὶ ἀλλήλων· γέτε πάποτε
 εὐέσθιεν· Ἀντισθένην ἀποθανεῖν, ὡς κληρονομογάτης τῆς Βακχίης
 αὐτῆς (εἰχεν δὲ πάντα καρτερὰν ἐκ (a) κοτίνα ποιητάμεν^ῷ). γέτε
 οἱρατοὶ σὺ, ὡς Κράτης, ἐπειδύεις κληρονομεῖν ἀποθανόντα^ῷ ἐμοῖς, τὰ
 κλήματα, καὶ τὸν πίθον, καὶ τὴν πήραν (b) χοίνικας δύο πέρρων ἔχοσαν.
 ΚΡΑΤ. Οὐδὲν γαρ μοι τέτων ἔδει, ἀλλ' ἀδέι σοι, ὡς Δόγενες. Ἀ
 γὰρ ἔχειν, σύτε· Ἀντισθένες ἐκληρονομοῦσας, καὶ ἐγὼ σὲ, πολλῷ μετέω
 καὶ σεμνότεροι τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα Φῆς;
 ΚΡΑΤ. Σορίαν, (c) αὐτάρκειαν, ἀληθειαν, περίρροτίαν, ἐλευθερίαν.
 ΔΙΟΓ. Νὴ Δία μέμνησαν, τῶτον διαδεξάμεν^ῷ τὸν πλάτον παρ'
 Ἀντισθένες, καὶ τοι ἔτι πλείω καταλιπάν. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι
 ἡμέλεν τῶν τοιώτων κτημάτων, καὶ ἔδεις θεράπευεν ἡμῖν, κληρονομεῖ-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mærichus and Aristeas were no prophets, nor could, therefore, be said to prophesy, that *περιμνητεομένας* must here signify *a variis praediscentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil praedixerant divini*; which, as a translation, I do not understand.

(a) *κότίνα.*] The Olympic crown was made from this tree. *Bourd.*

(b) *χοίνικας.*] The Attic measure of dry things.

Pecks. Galls. Pints. Solid Inches.

Κοχλαίριον	0	0	0	0,276 $\frac{7}{26}$
Κύαθ ^ῷ	0	0	0	2,763 $\frac{1}{2}$
Ὀξύναφων	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ζέσης	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδιμν ^ῷ	4	0	6	3,501

Arbuthnot.

(c) *αὐτάρκειαν.*] *Self-sufficiency*: Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nulius egentem*. It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

τειν προσδοκῶν· οὐδὲ τὸ χρυσίον πάντες ἔθλεπον. ΔΙΟΓ. Εἰκότας· οὐ γάρ εἶχον ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῖν, διερρύηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν Βαλαντίων· ὅσε, εἴποτε καὶ ἐμβάλλοι τις ἐς αὐτὰς ἡ σοφίαν, ἡ παιρίνοισν, ἡ ἀλύθεαν, ἐξέπιπλεν εὐθὺς, καὶ διέρρει, τοῦ πυθμένου σέγειν ἢ δυναμένην· οἷον τι πάσχουσιν αἱ τὰς Δαναὰς (α) αῦται παρθένοι, ἐς τὸν τετρυπημένον πίθον ἴπαντλασσοι. Τὸ δὲ χρυσίον ὁδεῖσι, καὶ ὄνυχι, καὶ πάσῃ μηχανῇ ἴφύλαττον. ΚΡΑΤ. Οὐκέτι ἡμεῖς μὲν ἔζομεν πανταῦθα τὸν πλάγιον· οἱ δὲ ὄβολὸν ἡξάσοι κομίζοντες, καὶ τότοιον ἄχρι τῷ πορθμέωσι.

(a) αῦται.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spear-men, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus increasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villainous subject and kinsman of his own. After this, Alexander passed the Tanaïs, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow

him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephaestion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

THE STORY OF HANNIBAL.

HANNIBAL, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome ; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country ; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent ; which he did not resent ; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive ; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with *Ἄπιστος καὶ δόλως*, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended : "Whom (says Scipio) "do you judge the greatest commander ?" Hannibal answered, "Alexander. And whom the second ?" Pyrrhus. "And whom "the third ?" Myself, no doubt (replies Hannibal). What, then, "(says Africanus, smiling) would you have said, had you con- "quered me ? Then, indeed, (answers Hannibal) I would have "set myself before Alexander, and Pyrrhus, and all the command- "ers that ever lived." Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

ΔΙΑΛ. ι'. Αλεξάνδρε, Ἀννίσα, Μίνω, καὶ Σκιτίων.

ΑΛΕΞ.—Ἐμὲ δὲ τροπερῖσθαι σθ, ὡς Λίβυς ἀμείνων γάρ εἰμι.
 ANN. Οὐμεγυν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκτὸν ὁ Μίνως δικαιότω.
 MIN. Τίνες δ' ἔσε; ΑΛΕΞ. Οὗτος μὲν Ἀννίσας ὁ Καρχηδόνιος·
 ἐγὼ δὲ Ἀλεξανδρεῖος ὁ Φιλίππε. MIN. Νὴ Δία ἔνδοξοί γε ἀμφό-
 γεροι. Αλλὰ καὶ τερεῖτίν τοι ὑμῖν ἔρις; ΑΛΕΞ. Περὶ τροεδρίας·
 Φησὶ γάρ οὗτοι ἀρειναν γεγενηθεῖσι τραπηγὸς ἐμῶ. Εγὼ δὲ, ἀσπερ
 ἀπαντεῖσθαι στασιν, τούτη τέττα μερον, ἀλλὰ τάνταν σχεδὸν τῶν τριῶν
 ἐμῶν φημὶ διενεγκεῖν τὰ πολέμια. MIN. Οὐκτὸν ἐν μέρεσι ἐκάτερος
 εἰπάτω. Σὺ δὲ τραπεῖτο, ὡς Λίβυς, λέγε. ANN. Εν μὲν τέττα,
 ὡς Μίνως, ἀνάστην, ὅτι ἐνταῦθα καὶ τὸν Ἑλλάδα φευγὸν ἐξέμειθον· ἀτε 10
 ἐδὲ ταύτη ταλέσι οὗτοι ἐνέγκαιτο με. — Φησὶ δὲ, τέττας μάλιστα
 ἐπαίνια ἀξίας είναι, ὅσοι τὸ μηδὲν ἔξι μερῆς ὄντες, ὅμως ἐπὶ μέρες
 τροεργάζονται, δι' αὐτῶν δύναμιν τε περιβαλλόμενοι, καὶ ἀξιοί δόξαντες
 μερῆς. Εγὼ, γάρ, μετ' ὀλίγων ἐξορμήσας ἐς τὸν Ἰονίαν, τὸ
 πρῶτον ὑπαρχεῖτο ἀν τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἔριτος κρίθεις. 15
 Καὶ τέττα γε Κελτίσηρας είλον, καὶ (a) Γαλατῶν ἐκράτησε τῶν
 Εσπερίων. Καὶ τὰ μεγάλα ὅρη ὑπερβὰς, τὰ περὶ τὸν Ήριδανὸν
 ἀπαντα κατέδραμον· καὶ ἀνασάτες ἐποίησε τοσάντας πόλεις· καὶ τὸν
 πεδινὸν Ἰταλίαν ἐχειρωσάμενον· καὶ μέχρε τῶν τροοσείων τῆς
 πρεγάχοντος πόλεως ἥλιθον καὶ τοσάτες ἀπέκλινε μεῖς ἡμέρας, ἀτε 20
 τέττα δικτυλίας αὐτῶν (b) μεδίμνοις ἀπομετρῆσαι, καὶ τέττα ποταμοὺς
 γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἐπράξας, ὡς τε Ἀμιλανος
 νίος ὄνομαζόμενος, ὡς τε Θεὸς είναι προσποιέμενος, ἢ ἐνύπνιοι τῆς
 μητρὸς διεξιών, ἀλλ' ἀνθρώπος εἶναι ὄμολογῶν, σρατηγοῖς τε τοῖς
 συνετατάτοις ἀντεξεταζόμενος, καὶ σρατιώταις τοῖς μαχηματάτοις
 συμπλεκόμενος· ἢ Μήδες καὶ Ἀρμενίς καταγωνίζόμενος ὑποφεύγον-
 τας, πρὸς διάκενον τίνα, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺ τὸν
 νίκην. Αλεξανδρος δὲ, πατρῷαν μέχρι παραλαβῶν, πῦζος, καὶ
 παραπολὺ ἐξέτενε, χρησάμενος τῇ τῆς τύχης ορμῆ. Επειδὲ δὲ
 ἐνίκησε τε, καὶ τὸν ὄλεθρον ἐκείνου Δασεῖον ἐν Ἰσσῷ τε καὶ Ἀρβίλοις

(a) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Εσπερίων, the Western, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(b) μεδίμνοις.] See the note upon Dial. XVII.

ἐκράτησεν, ἀποσὰς τῶν πατρῶν, προσκυνεῖσθαι ἡξιώ, καὶ δίαιται τὴν Μηδικὴν μετεδητησεν ἐκυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τὸς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὰ δὲ ἦρξε ἐπίστης πατερίδος καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ σόλῳ ἐπιπλευσάντων τῆς Αἰγαίου, ταχέως ὑπῆκοσα, καὶ ἴδιάτην ἐμαυτὸν παρέσχον. Καὶ καταδικασθεῖς, ἔνεγκει εὐγνωμόνως τὸ περίγυμα. Καὶ ταῦτ' ἐπερχόμενος, βάροσσαρος ὁν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς· καὶ ὅτε "Ουηρον, ὥσπερ ἔτες" ῥάψαδάν, ὅτε ὑπὸ Ἀριστοτέλει τῷ σοφιστῇ παιδευθείς, μόνη δὲ τῇ φύσει ἀγαθῇ χρησά-
 5 μενος. Ταῦτα ἔτιν ἂν ἦγαντο Ἀλεξανδρες ἀμείνων φημι εἶναι. Εἰ δὲ ἔτι καλλιών ἔτοσι, διότι διαδίκαστι τὴν κεφαλὴν διεδέδετο, Μακεδόνες μὲν ἵσσων καῦτα σεμνά· ἐ μὲν διὰ τοῦτο ἀμείνων δόξειν ἀν γενναῖς, καὶ σρατηγικῆς ἀνδρός, τῇ γυνάρῃ πλέον ὑπερ τῇ τύχῃ κεχρημέναι.
 MIN. Ὁ μὲν εἰρηνεύεις ἐκ ἀγενῆς τὸν λόγον, οὐδὲ ἡς Λίσσην εἶνας ἦν
 10 ὑπὲρ αὐτῶν. Σὺ δὲ, ὁ Ἀλεξανδρες, τί περ; ταῦτα φης; ἈΛΕΞ. Ἐχρῆν μὲν, ὁ Μίνως, μηδὲν περὶ ἀνδρας ὕτε θεούντιον ἵκανη γὰρ καὶ ἡ Φύση διδάσκει σε, οἷος μὲν ἦγαντος θεού, οἷος δὲ κτος λγος ἔγένετο.
 "Ομως δὲ οὐκατ' ὀλίγον αὐτῷ διήνεγκας ὃς νέος ἀντεῖ, παρελθάνει τὸν πατέρα πατα, καὶ τὴν ἀρχὴν τεταρταγμένην (α) κατέσχον, καὶ τὰς
 15 φονέας τῆς παιδείας μετῆλθον. καταφοβήσας τὸν Ἐλλάδα τῇ Θηβαίων ἀπωλείᾳ. Καὶ σρατηγὸς ἵπταισιν γειροτονηθείς, ὥκητος τὸν Μακεδόνων ἀρχὴν περιέπαν, ἀγαπῆν ἀρχεῖν ὄποσαν ὁ πατὴρ κατέλιπεν ἀλλὰ πάσαν ἐπινοήτας τὴν γῆν. καὶ δεινὸν ἡγούμενος, εἰ μὴ πάντων κατήγαιτοι, ὀλίγος ἀγαν ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ
 20 τε Γεωνικῆς ἐκράτησε μεγάλη μάχη. Καὶ τὸν Λυδίαν λαβών, καὶ Ἰωνίαν. καὶ Φεγυρίαν. καὶ ὅλας τὰς ἐν ποσὶν αἰεὶ κειράμενος, ἥλθον ἐπὶ
 25 Ἰσταν. ἐνθε Δαρεῖος ὑπέμεινε, μηδιάδεις πολλὰς σρατῆς ἀγαν. Καὶ τὸ ἀπὸ τούτων, ὁ Μίνως, ὑρεῖς ιεροῖς ὑμῖν τεκρότες ἐπὶ μῖστος ἡμέρας κατέπεμψα. Φησὶ γὰρ ὁ παθθεῖς, μὴ διαρκέσαι αὐτοῖς τούτε τὸ
 30 σκάφος. ἀλλὰ (α) σχεδίας διαπῆσαιμένης τὰς πολλὰς αὐτῶν διατλεῦσαι. Καὶ ταῦτα δὲ ἐπερχότων αὐτὸς προκινδυνεύων, καὶ τιτρώσκωνται ἀξιῶν. Καὶ ὥστε τοι μὴ τὰς ἐν Τίμερο, μηδὲ τὰς ἐν Ἀρβίλοις διηγήσωμεν. ἀλλὰ καὶ μέχρις Ἰνδῶν ἥλθον, καὶ τὸν Ὁκεανὸν ὅρον ἐποιησάμενον τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας αὐτῶν εἰλον, καὶ Πᾶρον

, (α) κατίσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(α) σχεδίας.] Boats, or rather, *floats-made-in-a-hurry*, or *rafts*.

χειρωσάμην. Καὶ Σκύθας δὲ ἐκ εὐκαταφρονήτως ἀνδρας, ὑπερβάς τὸν Τάναϊν, ἐνίκησα μεγάλη ἵππομαχία. Καὶ τὸς φίλως εὖ ἐποίησα, καὶ τὰς ἐχθρὰς ἡμινάμην. Εἰ δὲ καὶ Θεὸς ἐδόκεν τοῖς ἀνθρώποις, συγγνωσοὶ ἐκεῖνοι, ταράδε τὸ μέγεθος τῶν πραγμάτων, καὶ τοις τούτοις τι πιστεύσαντες περὶ ἐμός. Τὸ δ' ὅν τελευταῖον, ἐγὼ μὲν 5 βασιλεύων ἀπέθανον· ὅτος δὲ ἐν Φυγῇ ὥν παρὰ Πρεστὰ τῷ Βιθυνῷ, καθάπερ ἀξιον ἦν, παντρεύόταλον καὶ ἀμότατον ὅντα. Ὡς γὰρ δὴ ἐκράτησε τῶν· Ἰταλῶν, ἐῶ λέγειν· ὅτι ἐκ ισχύος, ἀλλὰ πονηρίας, καὶ ἀπιστίας, καὶ δόλοις. Νόμιμον δὲ, οὐ προφανές, ὃδεν. Ἐπεὶ δέ μοι ἀγείδισε τὴν τρυφήν, ἐκλεληπτάς μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, 10 ἐταῖρας συνάν, καὶ τὰς τὴν πολέμιαν κατεργάσθε θαυμάσιος καθηδυπαθῶν· Ἐγὼ δὲ εἰ μὴ, μηκρὰ τὰ ἐσπέρια δόξας, ἐπὶ τὴν ἑαυτὸν μᾶλλον ἀρμησας, τί ἀν μέγα ἐπρεξα, Ἰταλιαν(α) ἀναιμωτὶ λαβὼν, καὶ Λιβύην, καὶ τὰς μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἐκ ἀξιόμενα ἐδοξέ μοι ἐκεῖνα, ὑποπλήσσοντα ἡδη, καὶ δεσπότην ὄμολογοντα. Εἰρηκα· Σὺ δὲ, ὡς 15 Μίνως, δίκαιε· ικανὸς γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ πρότερον, οὐ μὴ καὶ ἐμοὶ ἀκέστη. MIN. Τίς γὰρ εἰ, ὡς βέλτιστες; οὐ πόθεν ὡν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, σρατηγὸς, ὁ καθελὼν Καρχηδόνα, καὶ καρτήσας Λιβύων μεγάλαις μάχαις. MIN. Τί τὸν καὶ σὺ ἐρεῖς; ΣΚΙΠ. Ἀλέξανδρος μὲν ἡττων είναι, 20 τὴν δὲ Ἀννίβεως ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, καὶ Φυγεῖν καταναγκάσας ἀτίμως. Πᾶς τὸν ἀναισχυντος θτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, φέρεται Σκιπίων ἐγὼ, ὁ νεικηώτερος αὐτὸν, παρεῖσάλλεσθαι ἀξιῶ; MIN. Νὴ Δί! εὐγάρμονα Φησ, ὡς Σκιπίων. Ὡς πρῶτος μὲν κεκρίσθω Ἀλέξανδρος· μετ' αὐτὸν δὲ σύ· είτα, εἰ δοκεῖ, τρίτος 25 Ἀννίβας, ὃδε διος εὐκαταφρονητος ὦν.

(a) ἀναιμωτὶ.] Alexander, or rather Lucian, for him, here supposes too much: for, a great, if not the greater, part of Italy was now in the hands of the Romans; their empire being more than three hundred years old, and they themselves a most warlike people; so that it is a question, whether they would not have stopped Alexander's career.—λαβὼν, though I had taken.

ΔΙΑΛ. ιθ' Διογένες καὶ Αλέξανδρες.

ΔΙΟΓ. — Τι τῦτο, ὁ Ἀλέξανδρες; καὶ σὺ τέθυκας ὥσπερ ἡμεῖς
ἄποιντες; ἈΛΕΞ. Ορέστης, ὁ Διογένες· καὶ παράδοξον δὲ, εἰ ἄνθρωπος
ἄντεθανον. ΔΙΟΓ. Οὐκέντον ὁ Ἀμυναν ἐψεύδετο, λέγων ἐσυτά σε
εῖναι νιόν σὺ δὲ Φιλίππης ἄρα ποστά; ἈΛΕΞ. Φιλίππης δηλαδή.
5 Οὐ γὰρ ἀντέθηνήκειν ὁ Ἀμυνανός ἔν. ΔΙΟΓ. Καὶ μήν καὶ περὶ τῆς
Ολυμπιάδος τῆς μητέρος σε ὅροισι πολλὰ ἐλέγοντο· δράκοντας
όμιλειν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ εἰτα ὅτα σε τεχθῆναι· τὸν
δὲ Φίλιππον ἐξαπατῆσθαι οἰόμενον· πατέρου σε εἶναι. ἈΛΕΞ. Καύω
ταῦτα πίκρους ὥσπερ σύ. Νῦν δὲ ὅρῶ ὅτι ὅδεν ὑγιεῖς ὅτε ἡ μήτηρ,
10 γέτε οἱ τῶν Ἀμυναίων προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ φεῦδος
αὐτῶν ἐκ ἀχειρούσοις σοι, ὁ Ἀλέξανδρες, πρὸς τὰ πράγματα ἐγένετο.
Πολλοὶ γὰρ ὑπέπτησσον Θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι,
τίνι τὴν τοσαῦτην ἀρχὴν κιταλέοιπας; ἈΛΕΞ. Οὐκ οἶδε, ὁ
Διογένες. Οὐ γὰρ ἐφθασσα ἐπιτκῆψαί τι περὶ αὐτῆς, ἢ τέτοιο μόνον,
15 ὅτι ἀποθύσκων Περδίκκη τὸν δακτύλιον ἐπέδωκε. Πλὴν ἀλλὰ τὸ
γελᾶς, ὁ Διογένες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεργοῦτον οἴκ ἐποίει
ἡ Ἑλλὰς, ἔργοι σε παρειληφότα τὴν ἀρχὴν πολακεύοντες, καὶ (α) προσ-
τάτην αἰρόμενοι, καὶ σρατηγὸν ἐπὶ τὰς βαρθοδέες, ἔντα δὲ καὶ τοῖς
δώδεκα Θεοῖς προσιδύντες, καὶ νεάς οἰκοδομούμενοι, καὶ θύοντες ὡς
20 δράκοντος νιῶ; Ἀλλ' εἰπέ μοι, πῶς σεοι Μακεδόνες ἐθαψαν; ἈΛΕΞ.
"Ἐτι ἐν Βασιλῶι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπεισχυνται. δὲ
Πτολεμαῖος ὁ ὑπασπίστης (ἴν ποτε ἀγάγη σχολὴν ἀπὸ τῶν θαρρών
τῶν ἐν ποσιν) ἐις Αἰγυπτίον ἀπαγγαγών με, θάψειν ἔκει, ὡς γενοίμην
εἰς τῶν Αἰγυπτίων θέαν. ΔΙΟΓ. Μή γελάσω, ὁ Ἀλέξανδρες,
25 ὅρῶν ἐν αὐτῷ ἔτι σε μωραίνοιται, καὶ ἐπιζεύγια Ἀιγαῖον, ἢ "Οστει

(α) *προσάτην.*] The *μετοίκοι*, or *sojourners*, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προσάτης*, *defensor*, or rather *patronus*. Potter. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προσάτης*.

γενέθλαι; Πλὴν ἀλλὰ ταῦτα μὲν, ὡς θειότατε, μὴ ἐλπίσεις. Οὐ γὰρ θέρις ἀνελθεῖν τίνα τῶν ἄπαξ διαπλευσάντων τὴν λίμνην, καὶ οὐ τὸ εἶσω τῷ σοφίᾳ περελθόντων. Οὐ γὰρ ἀμελήσει ἡ Αἰγαῖος, ἢδ' ὁ Κέρθεος εὐκαταφρόνητος. Ἐκεῖνα δὲ οὐδέως ἂν μείζοιρε παρὰ σὺ, πῶς φέρεις ὅπότε ἀν ἐννοήσης ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπάνες 5 ἀφίξαις, σωματοφύλακας, καὶ ὑπασπιστας, καὶ σατράπας, καὶ χειρονοτοσθτον, καὶ ἔθνη προσκυνῶντα, καὶ Βασιλῶνα, καὶ Βάκτρα, καὶ τὰ (a) μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, δεδεμένον τανίσιον λευκῆ τὴν κεφαλὴν, παρφυρίδα ἐμπεπορπυρένον. ἢ λυπεῖ ταῦτά σε ὑπὸ τὴν μεγάλην ἴοντας; τί δικρίνεις, ὡς 10 μάταιε; ἢδε ταῦτα σε ὁ σοφὸς Ἀριστοτέλης ἐπαιδευσε μὴ οἰεσθας βέβαιος εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς, ἀπόντων ἐκεῖνοις κολάκων ἐπιτριπτότατος ἦν; Ἐμὲ μόνον ἔστον τὰ Ἀριστοτέλεις εἰδέναι, ὅτε μὲν ἕπτης περ' ἐμοῖς, οἷς δὲ ἐπέειλεν· ὡς δὲ κατεχεῖτο μετὰ τῆς περὶ παιδείαν φιλοτιμία, θωπεύων, καὶ ἐπαινῶν, ἦρτι 15 μὲν ἐς τὸ κάλλος, ὡς καὶ τέτο μέρος ὃν (b) τάγαθος, ἦρτι δὲ ἐς τὰς πρεμένεις, καὶ τὸν πλάτον. Καὶ γὰρ αὐτὸν τοῦτον ἀγαθὸν ἔγειται εἶναι, ὡς μὴ αἰσχύνοντο καὶ αὐτὸς λαμβάνων· γόης, ὡς Διδύμενος, ἀνθρώπῳ, καὶ τεχνίτης. Πλὴν ἀλλὰ τέτο γε ἀπολελαυκει αὐτῷ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγάλοις ἀγαθοῖς, ἡ κατηρρεμένω μικρῷ γε 20 ἐμπροσθεν. ΔΙΟΓ. Ἄλλ' οἰσθα ὁ δέσποις; Ἀκού γάρ τοι τῆς λύπης ὑποθήσομαι· ἵπει ἐνίαυθά γε ἐλλέθορῷ καὶ φύεται, σὺ δὲ καὶ τὸ Λύθης ὅδωρ χανδὸν ἐπισπατάμενῷ ποίε, καὶ αὐθις ποίε, καὶ πολλάκις· ὅτα γὰρ ἀν παιάνοι, ἐπὶ τοῖς Ἀριστοτέλεις ἀγαθοῖς ἀνισ-

(a) μεγάλα θηρία.] *Elephants*, which were used in the Eastern countries.

(b) τάγαθος.] For τοῦ ἀγαθοῦ, *the good*, or the Philosophers' *summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's *Account of the Philosophers*.

μεγά. Καὶ (α) γὰρ καὶ Κλεῖτος ἔκεινον ὅρῶ, καὶ Καλλισθένη, καὶ ἄλλος πολλὸς ἐπὶ σε ὁρεῖνταις, ὡς διασπάσαιντο, καὶ ἀρνούντο σε ὁν ἔδρασας αὐτές. "Ωσε τὸν ἑτέραν σὺ ταύτην βάδιζε, καὶ πῶς πολλάκις, ὡς ἔφη.

(a) γὰρ.] It seems to me that this *γὰρ* must be referred to *πίει*, above, though *ὅτω*, &c. come between: for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, *καὶ γὰρ ὅρῶ*, referring *γὰρ* to his advice, *πίει*, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρῳ καὶ Φιλίππῳ.

ΦΙΛ.—Νῦν μὲν, ὁ Ἀλεξάνδρε, ὃν ἀν ἔκαρεν γένοιο μὴ δικ ἔμεσος οὐδὲ εἴησις ἐγαρ ἀν ἐτεδνήκεις, "Αρμανός γε ὄν. ΑΛΕΞ. Οὐδ' αὐτὸς ἡγνόν, ὁ πάτερ, ὡς Φιλίππῳ τῷ Ἀρμύντῳ οὐδὲ εἴριος ἀλλ' ἐδεξάμενος τὸ μάντευμα, ὡς χρήσιμον εἶναι πράγματα οἴρμενος εἴησεν.

ΦΙΛ. Πᾶς λέγεις; Χρήσιμον ἴδοκεις σοι τὸ παρέχειν σεωντὸν ἔξαπατηθησόμενον ὑπὸ τῶν προφητῶν; ΑΑΕΞ. Οὐ τότε. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ὔδεις ἔτι ἀνθίσατο, οἴρμενοι Θεῶν μάχεσθαι. "Ωσε ῥῶν ἐκράτεν αὐτῶν. ΦΙΛ. Τίναν ἐκράτεσσας σύ γε ἀξιομάχον ἀνδρῶν. ὃς δειλοῖς ἀεὶ συνηέχθης, τοξάρια, καὶ 10 πελτάρια, καὶ γέρροις οἰστίναι προβεβλημένοις; Ελλύνων πρατεῖν ἔργον ἦν, Βοιωτῶν, καὶ Φακέων, καὶ Ἀθηναίων καὶ τὸ Ἀρκάδων ὅπλιτικὸν, καὶ τὸν Θετταλὸν (α) ἵππον, καὶ τὰς Ἡλείων ἀκοντιστὰς, καὶ τὸ Μαυτίνεων πελτατικόν, ἡ Θράκης, ἡ Ἰλλυρίες, ἡ καὶ Παίονας χειρῶσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ 15 χρυσοφόρων ἀνθρώπων, καὶ ἀνδρῶν, ὃς οἰσθαί ὡς πρὸ σὺν μύριοι

(a) ἵππον.] 'Ο *ἵππος* signifies *equus*, but *ἡ ἵππος*, *equitatus*; the accus. case of which is this *ἵππον*.

(a) μετὰ Κλεάρχου ἀνελθόντες. ἐπράγματι, ὃδ' εἰς χεῖρας ὑπομενόντων ἐλθεῖν ἔκεινων, ἀλλὰ, πρὶν ἡ τόξευμα ἐξικνεῖσθαι. Φυγόντων; ΑΛΕΞ. Ἀλλ' οἱ Σκύθαι γε, ὡς πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἐκ εὐκαταφρεόντος τι ἔργου. Καὶ ὅμως ἐδιανύσας αὐτὸς, ὃδε προδοτοῖς ἀνθέμενος τὰς νίκας, ἐκράτειν αὐτῶν. Οὐδέ ἐπιάρχησα 5 πάποτε, η ὑποτροχόμενος ἐψευσάμην, η ἀπίστον ἐπράξεις τι τὴν νικὴν ἔνεκα. Καὶ τὸς Ἑλληνας δὲ, τὸς μὲν ἀναιμωτὶ (b) παρέλαβον, Θηραίς δὲ ἵστις ἀκίνεις ὅπας μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γάρ ἀπέγειρέ μοι, ὃν σὺ τῷ δορεστίῳ διελάσσας μεταξὺ δειπνεύντων ἐφονεύσας. ὅτι με (c) πρὸς τὰς σὰς πραξεις 10 ἐπωνέσαι ἐτόλμησε. Σὺ δὲ καὶ τὸν Μακεδόνικὸν χλαμύδα καταβαλάν, (d) κάνδυν, ὡς Φασι, μετενέδυς καὶ τιάραν ὄρθιν ἐπέδυς, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπὸ ἐλευθέρων ἀνδρῶν ἡζίσες. καὶ τὸ πάντων γελοιότατον. ἐμίμει τὸ τῶν τενικημένων. Εἴ τοι γάρ λέγειν ὅτι ἄλλα ἐπράξας, λέγοι συγκατακλείων πεπαιδευμένας ἄνδρας, 15 καὶ γάμης τοιότες γυμνῶν, καὶ Ἡφαισίωνας ὑπεραγυαπτῶν. "Εγ-

(a) μετὰ Κλεάρχου ἀνελθόντες.] Clearchus was a Lacedæmonian general, who was obliged to go into banishment, being condemned to die, when he would not return from Thrace, upon the command of the Lacedæmonian magistrates, called Ephori. Upon this, he was kindly received by Cyrus the younger, under whom he headed an army of Grecians, in his expedition into Upper Asia, against his brother Artaxerxes, then the Great, king of Persia. This famous expedition is called, by Xenophon, who writes an account of it, *τὸ Κυρεῖνον Αἰράνατος, the Ascent of Cyrus*; and hence it is, that the word *ἀνελθόντες*, signifying *ascendentes*, is used here. This expedition was not long before the time of Alexander; and it is thought that the success of the Grecians, under Clearchus, and their famous retreat, under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received them*; that is, upon submission; not *cepi*, *I took them*, as the other translation has it.

(c) πρὸς.] "Πρὸς Comparationi etiam inservit, potestque "alicubi reddi *præ*, ut *Plat. Ep. vii*. Τὸ δὲ ἀλλὰ συμπρὸς ἀν "εἰν πρὸς ταῦτα. Et *Herodot.* Μὴ μὲν κατανόησι πρὸς λιθίνας "Πυραμίδας: Ne me contemnas *præ* Pyramidibus lapideis." Steph.

(d) κάνδυν.] *χιτῶνα Πέρσικον σρατιῶτικον.* Bourd.

ἐπιγεσα μόνον ἀκόσιας, ὅτι ἀπίσχε τῆς τῆς Δαρείς γυναικὸς καλλίς
ζοντος, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὴ
γὰρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὡς τάπερ, οὐκ ἐποιητεῖς,
καὶ τὸ ἐν (α) Ὁξυδρέακαις πρῶτον καθάλασσας εἰς τὸ ἐντὸς τῆς
5 τείχους, καὶ τοσαῦτα λαβεῖν τραβύματα; ΦΙΛ. Οὐκ ἐπαινῶ τοῦτο, ὡς
Ἀλέξανδρος οὐχ ὅτι μὴ καλὸν εἶναι οἷςας καὶ τιτράσκεσθαι ποτε τὸν
βασιλέα, καὶ προκινδυνεύειν τῆς σεατῆς, ἀλλ ὅτι σοὶ τοιότο οὐκιστα
συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἰποτε τραβεῖν, καὶ βλέποιεν τὸν
10 Φοράδην τῆς πολέμου ἐκκομιζόμενον, αἴρεστι ρεόμενον, οἵρωάζονται ἐπεὶ
τῶν τραβύματι, ταῦτα γέλων ἢν τοῖς ὄρῶσι· καὶ ὁ Ἀρμαν γόνος, καὶ
ψευδόμαντις ἡλέγχετο, καὶ οἱ προφῆται, κόλακες. Ἡ τίς οὐκ ἀν
ἐγέλαστεν ὄρῳν τὸν τῆς Διὸς υἱὸν λειποψυχῆντας, δεόμενον τῶν ιατρῶν
βοηθεῖν; Νῦν ρεῦν γὰρ ὅπότε οὐδὲ τέθυνκας, οὐκ οἵεις πολλὰς εἶναις
τῆς τὴν προσποίητιν ἐκείνην ἐπικερτομεύντας, ὄρῶντας τὸν νεκρὸν
15 τὸ Θεῖον ἐκτάδην πείρενον, μυδῶντα οὐδὲ καὶ ἐξαδηκότας, κατὰ νόμουν
σωμάτων ἀπάντων; Ἀλλως τε, καὶ τὸ χειρόμενον, ὁ ἄφεις, Ἀλέξανδρος,
τὸ διὰ τοῦτο πρωτεῖν ἁδίως, πολὺ σε τῆς δόξης ἀφῆρειτο τῶν κατορ-
θυμένων. (β) Πᾶν γὰρ ἐδόκει ἐνδεεῖς, ὑπὸ Θεῖον γίνεσθαις δοκεῖν.
ἈΛΕΞ. Οὐ ταῦτα φρονθσιν οἱ ἀνθρώποι περὶ ἐμοῦ, ἀλλ ὁ Ἡρακλεῖ
20 καὶ Διογύσῳ ἐνάπειλλοι τιθέσθι με. Καίτοι τὴν Ἀορούν ἐκείνην, οὐδὲ
ἔτερος ἐκείνων λαβόντων, ἐγὼ μόνον ἐχειρωσάμην. ΦΙΛ. Ορέχεις
ὅτι ταῦτα ὡς υἱὸς Ἀρμανῷ λίγεις. ὡς Ἡρακλεῖ καὶ Διογύσῳ
παραβάλλεις σεαυτὸν, καὶ οὐκ αἰσχύνης, ὡς Ἀλέξανδρε, οὐδὲ τὸν τύφον
ἀπομιθήσῃς, καὶ γυνώσῃ σεαυτὸν, καὶ συνῆς οὐδην τεκέσις ἄν;

(α) Ὁξυδρέακαις.] Not “the name of a city, as is generally imagined, but the name of an Indian people.”

(β) Πᾶν γὰρ, &c.] “For every exploit of yours seemed to fall short, as far as it appeared to be performed by a “God.”

ΔΙΑΛ. κα'. Ἀχιλλέως καὶ Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in Odyss. xi.

Βέλοίμεν καὶ ἐπάργεται ἵων θυτεύμενον ἄλλῳ
Ἄνδρὶ σαρξ ἀκλήσαι, ὃ μὲν βίος θρολὺς εἴη,
Ὕπερ τοῦτον νεκύεσσος παταρθρίσκενοισιν ἀπέσσειν.

ΑΝΤ.—Οἰα πρώτην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα σοι εἴρηται περὶ τῆς θανάτου, ὡς ἀγεννῆ καὶ ἀνάξιος τοῦ διδασκάλου ἀμφοῖν, Χείρωνός τε καὶ Φοίνικα. Ἕκροάμην γὰρ ὅπότε ἔφης βάλεσθαι ἐπάργεται ὃν, θυτεύειν σαρξ τινι τῶν ἀκλήσαι, ὃ μὴ βίος θρολὺς εἴη, μᾶλλον ἢ πάντων ἀνάστοσιν τῶν νεκρῶν. Ταῦτα μὲν 5 ὃν ἀγεννῆ τινα Φεύγω, δειλὸν, καὶ πέρα τῆς καλᾶς ἔχονται φιλόζωοι ἵτως ἔχειν λέγειν τὸν Πηλέως δὲ νίστον τὸν φιλοκυνόντατον οἵρων ἀπάντων, ταπεινὰ κτιν περὶ αἰτήδιανοεῖται, πολλὰ αἰσχύνη, καὶ ἔναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ ὃς, ἐξὸν ἀκλεᾶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκὰν προείλει τὸν μετὰ τῆς ἀγαθῆς δόξης θανατον. ΑΧΙΛ. Ω παῖ Νίσορ, ἀλλὰ τότε μὲν 10 ἀπειρότερον ἔτι τῶν ἐνταῦθα ὃν, καὶ τὸ βέλτιστον ἐκείνων ὅπότερον ἦν ἀγνοῶν τὸ δύσηνον ἐκεῖνον δοξάζοντα προετίμων τῷ βίᾳ. Νῦν δὲ συνημμικῆδη, ὡς ἐκείνη μὲν ἀνφελής, καὶ εἰ (α) ὅτι μάλιστα οἱ ἄνω φανδόνος μετὰ νεκρῶν δὲ ὄμοιμισι. Καὶ ὅτε τὸ κάλλος 15 ἐκείνο, ὡς Ἀντιλόχε, ὅτε οἱ ισχὺς πάρεστιν ἀλλὰ καίμενος ἀπαντεις ὅποτῷ αὐτῷ ζόφῳ οὐλοῖς καὶ κατ' ἀδίνανταν διαφέρειται. Καὶ ὅτε οἱ τῶν Τρώων νεκροὶ δεδιαστοί με. ὅτε οἱ τῶν Ἀχαιῶν θεραπεύειν ισηγορία δὲ ἀκρίβης, καὶ νεκρὸς ὅμοιος, οὐ μὲν κακός, ἀδὲ καὶ ἐσθλός. Ταῦτα με ἀνταί καὶ ἀκριβομένοις ὅτι μὴ θυτεύω ζῶν. — ΑΝΤ. Ομως τί ἐν αὖ τις πάθοι, ὡς Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, 20 πάντως ἀποθνήσκειν ἀπανταί. Ωσε χεὶς ἐμμένειν τῷ νομῷ, καὶ μὴ ἀνασθαται τοῖς διατεταγμένοις. Αλλας τε, ὅρκες τῶν ἐταίρων ὅσος περὶ σε ἴσχεν ἀδε; Μετὰ μητρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ καὶ ὁ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, “maxime,” ut dicitur ὅτι τάχιστα, “celerrimè.” Grævius.

(a) πάντως. Φέρει δὲ παραμυθίαν καὶ ή κοινωνία τῆς πεζόγυματος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθένας. Ορέας τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλας θαυματὰς ἄνδρας οἱ, ἐκ ἧς οἵματι, δέξαντο ἀνελθεῖν, εἰτις αὐτὲς ἀναπίρηψε τητεύσοντας ἀκληροῖς καὶ ἀδίοις 5 ἄνδράσσοντι; ἈΧΙΛ. Ἐταξοκή μὲν ή παραπίνεσσι. Ἐμὲ δὲ ὅτι οἴδι ὅπεις ή μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἵματι, δὲ καὶ ὑμῶν ἔκεισον. Εἰ δὲ μὴ ὄμολογεῖτε, ταῦτη χείρες ἐστε, καθ' ἡσυχίαν αὐτὸς πάσχοντες. ἈΝΤ. Οὐκέτι ἀλλ' ἀμείνυτος, οὐδὲ Ἀχιλλεῦ. Τὸ γὰρ 10 ἀνωφελὲς τῆς λέγειν ὁρῶμεν. Σιωπῆν γὰρ καὶ φέρειν καὶ ἀνέχεσθαι, δέδολαι ήμεν, μὴ καὶ γέλωτα ὄφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all, when dead; and not, as he lately came, alive, and to return again to life.*

ΔΙΑΛ. κ⁶. Μενίππων καὶ Τάνταλος.

The absurdity of Tantalus's punishment.

MEN.—Τί κλαίεις, ὁ Τάνταλε; ή τί σεαυτὸν ὀδύνει, ἐπὶ τῇ λίρην ἐσώς; TANT. Ὄτι, ὁ Μένιππε, ἀπόλαυσα ὑπὲ τῆς δίψας. MEN. Οὔτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ή καὶ νὴ Δί' ἀρυστομένος κοίλη τῇ χειρὶ; TANT. Οὐδὲν ἔφελος εἰ ἐπικύψαιμεν 5 φεύγεις γὰρ τὸ ὄδωρο, ἐπειδὲν προστίντα αἰσθηταί με. Ἡν δέ ποτε καὶ ἀρύσσαιμεν, καὶ προσεγένεται τῷ σόματι, οὐ φθάνω βρέξεις ἄκρον τὸ χεῖλος. καὶ διὰ τῶν δακτύλων διαφέρειν, ὅπις οἴδις ἀπολείπει ἔηράν την χεῖρα μα. MEN. Τεραστίον τι πάσχεις, ὁ Τάνταλε. Ἀτὰρ εἰπέ μοι, τι γὰρ δέῃ τῆς πιεῖν; οὐ γὰρ σῶμα ἔχεις ἀλλ' ἐκεῖνο 10 μὲν ἐν Λυδίᾳ πιεῖται, ὅτερος καὶ πιεῖται καὶ διψήν ἐδύνατο· σὺ δὲ οὐ ψυχὴ πᾶσι ἀντεῖται οὐδιψάντος η τίνοις; TANT. Ταῦτα αὐτὸν κόλαστις ἔστι, τὸ διψήν μα τὴν ψυχὴν ὡς σῶμα καταστατεί. MEN. Ἀλλὰ τέτο μὲν ἔτω πιεῖντας μεν, ἐπειδὴ φίσι τῷ δίψῃ πολάζεσθαι. Τί δ' ἐγ τὸ δεινὸν ἔσται; η δέδιας μὴ ἐνδεία τῆς ποτῆς ἀποθάνειν; 15 ἐγ καὶ γὰρ ἄλλον μετὰ τῶν ἀδην, η θάνατον ἐντεῦθεν εἰς ἔτερον τόπον. TANT. Ορεδάς μὲν λέγεις. Καὶ τέτο δ' ὅτι μερῶν της πιπαδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. MEN. Ληρεῖς, οὐ

Τάντα. εἰς καὶ ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτεγε ἐλλεῖσθαι, γὰρ Δίας δέσις τενάκτιον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθες, ἐπὶ τὸ ὑδωρ, ἀλλὰ τὴν δίψαν πεφοβησέν τοι. ΤΑΝΤ. Οὐδὲ τὸν ἐλλένορον, ὃ Μένιππε, ἀναίνοιται πιεῖν γένοιτο μειράνον. ΜΕΝ. Θάρρε, οὐ Τάνταλε. Εὖ τοῦτο ὡς ὅτε σὺ, ὅτε 5 ἄλλοι πίετε τῶν νεκρῶν ἀδύνατον γάρ. Καίτοι ἐπί πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶτε, τῷ ὑδατῷ αὐτὲς ἐχεῖν πομένοντος.

ΔΙΑΛ. κγ'. Μενίππης καὶ Αἰακός.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῷ Πλάτωνῷ, ὃ Αἰακὲ, περιήγησαι μοι τὰ ἐν ἄλλα πάντα. ΑΙΑΚ. Οὐ ραδίον, ὃ Μένιππε, ἀπαντᾷ. "Οσα μέντοι κεφαλαιάδη μάνθανε οὐτοὶ μὲν ὅτι Κέρβερος ἐσιν οἰσθαῖς καὶ τὸν πορθμεατήτον ος σε διεπέρασε καὶ τὴν λίμνην, καὶ τὸν Πυρειθλεγέθοντας ἥδη ἐώρακας ἐσιών. ΜΕΝ. Οἴδα ταῦτα, καὶ σὲ, ὅτι πυλωρεῖς. Καὶ 5 τὸν βασιλέα εἰδον, καὶ τὰς Ἐριννύς. Τὰς δὲ ἀνθεώπεις μοι τὰς πάλαις δεῖξον, καὶ μάλιστα τὰς ἐπισήμαντάν. ΑΙΑΚ. Οὐτῷ μὲν Ἀγαμέμνων· ὅτῳ δὲ Ἀχιλλεύς· ὅτῳ δὲ Ἰδομενεὺς πλησίον. "Επειδὴ οὐδυσσεὺς, εἴτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βασιλεῖ, "Ομηρε, οἰδεις τῶν ράψῳδιῶν τὰ κεφάλαια καματεῖς 10 ἔρριπται, ἀγνωστα, καὶ ἀμορφα, κόνις πάντα, καὶ ληρῷ πολὺς, (a) ἀμενηνά ὡς ἀληθῶς καρπνα. Οὐτῷ δὲ, ὃ Αἰακὲ, τίς ἐσι; ΑΙΑΚ. Κύρος ἐσιν. Οὐτῷ δὲ Κροῖσῷ· οὐδὲ ὑπὲρ αὐτὸν Σαρδανάπαλῳ· οὐδὲ τάττες, Μίδας· ἐκεῖνῷ δὲ Σέρενς. ΜΕΝ. Εἴτα σε, ὃ κάθαρμα, ή Ἐλλὰς ἔφειτε ζευγγῦντας μὲν τὸν Ἑλλήσ-15 ποντον, (b) διὰ δὲ τῶν ὁρῶν πλεῖν ἐπιθυμήντο;—(c) Οἰος δὲ καὶ

(a) ἀμενηνά.] Πάντες δέ εἰσιν ὅμως γενύων ἀμενηνα κάρηγα. Hom.

(b) διὰ δὲ τῶν ὁρῶν.] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) Οἰος.] *What a vile wretch.*

ὁ Κροῖσος ἴσις; Τὸν Σαρδανάπαλον δὲ, ὃ Αἰακὲ, παλάζεις μοι καὶ τὸ κόρρης ἐπίτρεψον. 'ΑΙΑΚ. Μηδαμᾶς διαθείνεις γάρ εἰτε τὸ κρεατίον γυναικεῖον ὄν. ΜΕΝ. Οὐκέν αὖλα τρεσπίνεσμαί γε πάντας ἀνδρογύνων ὄντι. 'ΑΙΑΚ. Βέλειδέ σοι ἐπιδεῖξα καὶ τὰς σοφίας; 5 ΜΕΝ. Νὴ Δία γε. 'ΑΙΑΚ. Πρωτῷ ἔτος σοι ὁ Πυθαγόρας ἴσις. ΜΕΝ. Χαῖρε, ὃ (a) Εὐφορβεῖς, (b) ἡ Ἀπολλον, ἡ ὁ, τι ἀν ἐθέλης. ΠΥΘ. Νὴ, καὶ σύ γε, ὃ Μένιππε. ΜΕΝ. Οὐκ ἔτι (c) χειροῦς ὁ μηρὸς ἴσι σοι; ΠΥΘ. Οὐ γάρ. 'Αλλὰ φέρε ιδω, εἴ τι σοι ἐδάδιμον

(a) *Εὐφορβεῖς.*] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) *ἡ Ἀπολλον.*] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity, as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) *χειροῦς ὁ μηρὸς.*] Ælian says that Pythagoras shewed his golden thigh, at the public games of Crotona; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of him.

η τάρει εχει. ΜΕΝ. Κυάρεις, ὡς γράφε. "Ωσε (a) ο τετρό σοι ἐδάδιμον. ΠΥΘ. Δὸς μόνον ἄλλα παρὰ νεκροῖς (b) δόγματα. "Ερεθού γάρ, ὡς ζεῖν οτον κύαρος τῷ (c) κεφαλαῖ τοκήνων ἐνθάδε.

(a) ο τετρό σοι ἐδάδιμον.] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βιῶν Περᾶσ. But the true reason, probably, was that given by Cicero: "Ex quo etiam "Pythagoricis interdictum putatur, ne Fabâ vescerentur, "quod habet inflationem magnam is cibus, tranquillitati "mentis, vera quærenti, contrarium." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαρεύται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomp. Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) δόγματα.] *The opinions* of the Philosophers were, peculiarly, so called.

(c) κεφαλαῖ τοκήνων.] Κεφαλὴ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in testiculo pars κεφαλὴ ὁρχέως dicitur, inferior πίθην."—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαῖ ὁρχήνων. For, where has κεφαλὴ, by itself, ever signified *testiculus*? And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living, creatures? Τοκήνων is put for τοκίων, Ionice.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεσίδε, καὶ Θαλῆς ἐκεῖνος· καὶ παρεῖτες, Πιττακὸς, καὶ οἱ ἄλλοι. (α) Ἐπίλα δὲ πάντες εἰσὶν, ὡς ὁρᾶσθαι. **ΜΕΝ.** Ἀλυποι ἔτοις ὁ Αἰακὸς, μόνος, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδὸς πάντας, ὥσπερ ἐγκευφίας ἄρτος, ὁ ταῖς φλυκταίναις ὄλος. (b) ἐξηνθηκὼς, τίς ἐσιν; **ΑΙΑΚ.** Ἐμπεδοκλῆς, ὁ Μένιππε, ἡμίεφις ἀπὸ τῆς Αἴτνης παρεῖν. **ΜΕΝ.** Ὡς (c) χαλκόπε τέλτισε, τί παθῶν σεαυτὸν ἐστὶς (d) κρατῆρας ἐνέβαλες; **ΕΜΠ.** (e) Μελαγχολία τις, ὁ Μένιππε. **ΜΕΝ.** Οὐ μάτι Δίας, ἀλλὰ κενοδοξίας, καὶ τύφου, καὶ πολλὴν (f) κόρυζα. Ταῦτα σε ἀπηνθεάκωσεν αὐταῖς 10 κρηπτῖσιν ἐκ ἀξιον ὄντα. Πλὴν ἀλλ' ἔδει σε τὸ σόφισμα ὄντος· ἐφωράκθης γὰρ τεθνεώς.—**Ο** Σωκράτης δὲ, ὁ Αἰακὸς, πᾶς ποτε ἄρδειστι; **ΑΙΑΚ.** Μετὰ Νέσορος καὶ (g) Παλαμήδες ἐκεῖνος ληρεῖ τὰ

(a) *Ἐπτά.*] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) *ἐξηνθηκὼς.*] *Who-hath-broke-out with blisters.* A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) *χαλκόπε.*] See your dictionary, for *Empedocles*.

(d) *κρατῆρας.*] *Κρατῆρες*, properly, signifies *a cup*. The caverns of the burning mount *Ætna* were, in Greek, called *Κρατῆρες*.

(e) *Μελαγχολία τις.*] After Menippus had asked, *τί παθὼν*, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, *Μελαγχολία τις ήταν*. “It was some madness.”

(f) *κόρυζα.*] Stephanus shews, from Galen, that all the old physicians used to call, *τὸ διὰ τῶν πίναν ἐκκρινόμενον οὐρανὸν λεπτὸν*, the *thin fluid secreted through the nostrils* by the name of *κόρυζα*. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of *κόρυζα*, or *drivelling*, to madness.

(g) *Παλαμήδες.*] Socrates, upon his trial, spoke thus to the Athenian judges: “If death be but a journey hence to “another place, and it be true, what is reported, that all “who died are there, what greater good, judges, can befall “a man, than there to converse with those just judges,

πολλά. ΜΕΝ. Ὅμως ἔσθλόμεν οὐτὸν, εἴπει ἐνθάδε ἐσίν. ΑΙΑΚ. Ορεῖς τὸν Φαλακρὸν; ΜΕΝ. Ἀπαντεῖς Φαλακροί εἰσιν ἡσε πάντων ἢν εἴη τῦτο τὸ γνάσιον. ΑΙΑΚ. Τὸν σημὸν λέγω. ΜΕΝ. Καὶ τέθ' ὄμοιον σημοὶ γάρ ἀπαντεῖς. ΣΩΚΡ. Ἐρεῖ Ζητεῖς, ἢ Μενίππε; ΜΕΝ. Καὶ μάλα, ὡς Σάωρατες. ΣΩΚΡ. Τί τὰ ἐν 5 Ἀθίναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγοται. Καὶ τὰς γε σχίματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θέσσαιτό τις, ἄκροι φιλόσοφοι μάλα (α) πολλοί. Τὰ δὲ ἄλλα ἑώρακας, οἴμαι, οἵτινες παρὰ σοὶ (β) Ἀρίστηππος, καὶ Πλάτων αὐτὸς· ὁ μὲν ἀποπνέων μέρες, ὁ δὲ τὰς ἐν Σικελίᾳ τυρεύννεις (c) θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. 10

“ Minos, Æacus, and Rhadamanthus, and with Palamedes, “ or Ajax, or any other who hath died by an unjust judgment?” Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, “ O! yonder he is, to be sure, “ comforting himself with Nestor and Palamedes, his “ fellow-sufferers, whose company he so much longed for.”

(a) πολλοί.] Immediately after this πολλοί, the *MS* goes on thus: ΣΩΚΡ. Μάλα πολλὰς ἑώρακας. ΜΕΝ. Ἄλλ' ἑώρακας, οἴμαι, οἷος ἡ παρὰ σοὶ Ἀρίστηππος, καὶ Πλάτων αὐτὸς, ὁ μὲν, &c. Græv.

(b) Ἀρίστηππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum*.

(c) θεραπεύειν ἐκμαθῶν.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words *τυρραννιῶσιν*, *savouring of tyranny*; for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

Περὶ ἡμῶν δὲ τί Φρονῶσιν; ΜΕΝ. Εὐδαιμόνι, ὁ Σάκρατες, ἀνθρώποι
εἰ τάχει τοιαῦτα. Πάντες δὲ σε θαυμάσιον σίονται ἄνδρα γεγενη-
θεῖς, καὶ πάντα ἐγνωκένται (α) ταῦτα, (δεῖ γὰρ, οἴμαι, τὰληθὲς λέγειν)
χάρεν εἰδότα. ΣΩΚΡ. (β) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτός;
5 οἱ δὲ, εἰρωνείου, ποντο τὸ πρᾶγμα εἶναι ΜΕΝ. Τίνες δὲ έτοι εἰσι
οἱ περὶ σέ; ΕΩΚΡ. Χαροπίδης, ὁ Μένιππε, καὶ Φαῖδρος, καὶ οἱ τέ
Κλεινίς. ΜΕΝ Εὗγε, Σάκρατες, ὅτι κάνταῦτα μέτε τὴν σεμνότη-
τέχνην, καὶ ἐκ ὀλιγωρεῖς τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἀν ἄλλο οὐδειον
πράττομε; Ἀλλὰ πολησιον ἡμῶν κατάκεισθαι, εἰ δοκεῖ. ΜΕΝ. Οὐ,
10 μᾶς Δί, ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἀπειρι, πλησιον οἰκή-
σαν αὐτῶν. "Εοικα γεν ἐκ ὀλίγα γελάσεσθαι, οἵμωζόντων ἀκέων.
ΑΙΑΚ Καγὼ οὐδη ἀπειρι, μὴ καὶ τις ἡμᾶς νεκρῶν λύθη διαφυγάν.
Τὰ πολλὰ δὲ ἐταῦθις ὄψει, ὁ Μένιππε. ΜΕΝ. "Απιθα. Καὶ
ταῦτι γὰρ ικανά, ὁ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(a) *ταῦτα.*] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: "Ελεγε δὲ καὶ προσμαί-
νειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(b) *Καὶ αὐτὸς ἔφασκον.*] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in *Apolog.*

ΔΙΑΛ. οδ. Μένιππος καὶ Κέρσερες.

Lucian's death of Socrates.

MEN.—⁵Ω Κέρσερε, (συγγενὸς γάρ εἰμί σοι, κύνῳ καὶ αὐτὸς ἦν) εἰπὲ μοι πρὸς τὴν Στυγὸν, οἴτοι τὸν ὁ Σωκράτης, ὃποτε κατηγει τὸν οὐκεῖν. Εἰκὸς δέ σε Θεόν ὄντα, μὴ ὑλαικεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φέγγυεσθαι, ὅπότε ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὡς Μένιππε, παντάπασιν ἰδόκει ἀτρέπτως προσώπῳ προσίεναι, καὶ τὸν δεδίεναι τὸν θάνατον δοκῶν, καὶ τὴν ἐμφῆνας (a) τοῖς ἔξω τῆς γαμήσεωσιν ἰθέλων. Ἐπειδὲ κατέκυψεν εἰσω τὴν χάρματον, καὶ εἰδεῖ τὸν ζόρον, καργὰ ἔτι δικηρέλλοντας αὐτὸν (b) δοκῶν τῷ κωνεῖ, κατέσπασα τὸ ποδός, ἀσπερ τὰ βρέφη (c) ἐκάνει, καὶ τὰ εἰατρά παιδία ἀδίκετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κωνεῖο δοκῶν.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, κωνεῖο δοκῶν, for death; because death may, indeed, be naturally said to seize Socrates κωνεῖο, with the hemlock, or the juice of hemlock, which was the poison he had drank. *Κώνειος* is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκάνει.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

καὶ παντοῖος ἐγένετο. MEN. Οὐκέντι σοφίσης ὁ ἄνθεωπ^Θ ἦν, καὶ τοῦ
ἀληθῶς κατεφρόνει τῆς πράγματ^Θ; KEPB. Οὐκ. Ἀλλ' ἐπείπερ
ἐναγκαῖον αὐτὸν ἔσται, κατεθρασύνετο, ὡς δῆθεν ἐκ ἄκουν πεισόμεν^Θ,
ὅτι πάντας ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. Καὶ ὅλως, περὶ
5 πάντων γε τῶν τοιότων εἰπεῖν ἀν ἔχομε, ἔντι τῆς σομίς τολμηροῖ, καὶ
ἀνδρεῖσι, τὰ δὲ ἔνδοτεν, (a) ἐλεγχος ἀκριβοῖς. MEN. Εγὼ δὲ πῶς
σοι κατεληλυθέντας ἔδοξαι; KEPB. Μόνος, ὡς Μένιππε, ἀξιώς τῆς
γένεσι, καὶ Διογένης πρὸ σῆς ὅτι μὴ ἀναγκαζόμενος ἐσητε, μηδ'
ἀθέμενοι, ἀλλ' ἐθελάσσιοι, γελῶντες, οἱρώζειν παραγγείλαντες
10 ἀπαστιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἐλεγχ^Θ.] This word, in the masculine gender, as here, signifies *a proof*; in the neuter, *a scoundrel*.

ΔΙΑΛ. κε'. Χάρωνος καὶ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον,
or ferry-piece.

XAP.—Απόδος, ὡς κατάρατε, τὰ πορθμία. MEN. Βόσι, εἰ
τοτέ σοι πότιον, ὡς Χάρων. XAP. Απόδος, Φημί, ἀντ' ἀγορεύειν
μενισάμενο. MEN. Οὐκ ἀν λάθοις παρὰ τῆς μὴ ἔχοντος. XAP.
Ἐσι δέ τις δοσολὸν μὴ ἔχων; MEN. Εἰ μὲν καὶ ἀλλός τις, τοῦ οἴδα
5 ἐγὼ δὲ, δεκτὸν ἔχω. XAP. Καὶ μὴν ἀγέω σε ἢ τὸν Πλάτωνα, ἀμιαρέ,
ἢ μὴ ἀποδῶς. MEN. Καγὼ τῷ ξύλῳ (b) σῆς πατάξας, διαλύσω
τὸ κρανίον. XAP. (c) Μάτην ἐν ἕστη πεπλευκῶς τοστούς πλάνη;

(b) σῆς.] MS. Græv.

(c) Μάτην, &c.] Grævius says, the sense here is, “Then
“you shall, to no purpose, have made this so great a passage,
“since you have not brought your ferry-penny.” As if
(I suppose) even his having gotten over should still not
avail him.

MEN. Ο 'Ερμῆς ὑπὲρ ἐμῦ σοι ἀποδότω, ὃς με παρέδωκε σοσσο.
 ΕΡΜ. Νὴ Δίσσοντερην, εἰ μόνηλω γε καὶ ὑπερεκλίνειν τῶν νεκρῶν.
 ΧΑΡ. Οὐκ ἀποσήγομαι σγ. MEN. Τέττα γε ἔγενος νεωλκήσας τὸ
 πορθμεῖον, παρέμεινε· πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἀν λάθοις;
 ΧΑΡ. Σὺ δ' ἐγκαὶ ἔδεις ὡς κομίζειν δέον; MEN. "Ηδειν μὲν, ἐκ
 τοῖχον δέ. Τί γν; 'Εχρην διὰ τῦτο μὴ ἀποθανεῖν; ΧΑΡ. Μόνος γν
 αὐχήσοις προῖκα πεπλευκέναι; MEN. Οὐ προῖκα, ὡς βέλτιστε·
 καὶ γὰρ οὐληοι, καὶ τῆς κάπης ἐπελασθόμην, καὶ ἐκ ἔκλασιν μόνος τῶν
 ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμία. Τὸν
 ὄδοιλὸν ἀποδεῦναι σε δεῖ· καὶ γὰρ θύμις ἄλλως γενέσθαι. MEN. 10
 Οὐκέντι ἀπάγαγέ με αὐθίς ἐσ τὸν βίον. ΧΑΡ. Χαρίεν λέγετις, ἵνα
 καὶ πληγὰς ἐπὶ τέττα παρέστη τῷ Αἰακῷ προστλάσσω. MEN. Μὴ
 ἐνόχλει γν. ΧΑΡ. Δεῖξον τέ ἐν τῇ πόρᾳ ἔχεις. MEN. (a) Θέρ-
 μας, εἰ θέλεις, καὶ τῆς Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τῦτον ἡμῖν,
 ὡς Ἐρμῆ, τὸν κύνα πήγαγες; Οἴσα δὲ καὶ πλάτει παρέστη τὸν πλάνη, τῷν 15
 ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκάπτων, καὶ μόνος ἄδων,
 οἵρωαζόντων ἐκείνων; 'ΕΡΜ. 'Αγνοεῖς, ὡς Χάρων, ὅποιον ἄνδρας
 διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, καθόντος αὐτῷ μέλει. Οὗτος
 ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἀν σε λάθοις ποτέ. MEN. 'Αγ-
 κόης, ὡς βέλτιστε—δις δὲ ἐκ ἀν λάθοις.

But, a friend thinks that this interpretation of Grævius
 enfeebles the sentiment, and is unnatural, and that the true
 sense certainly is: "And so you shall have made so great
 a voyage gratis." Which is the received sense.

(a) Θέρμας, &c.] See the notes upon the 8th dialogue.

ΔΙΑΛ. κε'. Διογένες καὶ Μαυσόλεος.

The vanity of Mausolus's monument, which was one of the seven
 wonders of the world.

ΔΙΟΓ.—Ω Καὶ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάνταν ἡμῶν προστι-
 μᾶσθαι ἀξίοις; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ὡς Σεναπεῖ, ἐσ
 βασίλευσα Καρίας μὲν ἀπάσος, πρέσσα δὲ καὶ Λυδῶν ἐνίαν· καὶ νήσους
 δέ τινὰς ὑπηγαγόμην, καὶ ἄχει Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ιωνίας

κατασειφίσειν. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολίσιοι καρέταιος. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνῆμα παμμένγεθες ἔχω ἐπικείμενον, ἡλίκιον ὡς ἀλλῷ νεκρὸς, ἀλλ' ἐδὲ ὅτας ἐς κάλλοντος οὐκοκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβεστατον εἰκασμένων λίθον τῷ καλλιστῷ οἷον ἐδὲ νεῶν εὔηρον τοις ἀντιρρίοις. Οὐ δοκῶ σοι δικαίως ἐπὶ τέτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φησι, καὶ τῷ κάλλει, τῷ τῷ βάσει τῷ τάφῳ; ΜΑΥΣ. Νῦ Δι! ἐπὶ τέτοις. ΔΙΟΓ. Ἄλλ', ὡς καλὲ Μαύσωλε, ὅτε ἡ ἴσχυς ἦτι σοι ἴστιν, ὅτε ἡ μορφὴ πάρεστιν. Εἰ γάρ τινα ἐλοίμεθα δικαστὴν εύμορφίας πέρι, ὡς ἔχω εἰπεῖν τὸν 10 ἐνεκα τὸ σὸν κρανίον προτιμεῖν ἄν τῷ ἐμῷ φαλακρὰ γάρ ἀμφω, καὶ γυμνὰ, καὶ τὰς ὁδόντας ὁμοίως προφαίνομεν, καὶ τὰς ὁρθαλμὰς ἀρρενίσεις, καὶ τὰς ρίνας ἀποστομάμεθα. Οὐ δὲ τάφῳ, καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἰν ἐπιδεικυνθαῖς, καὶ φιλοτιμεῖσθαι πρὸς τὰς ξένιες, ὡς δή τι μέγας οἰκεδόμενος 15 αὐτοῖς ἐστί σὺ δὲ, ὡς βέλτιστε, ὡς ὁρῶ ὅ, τι ἀπολαύνεις αὐτῷ, πολὺν εἰ μὴ τότε φησι, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικότοις λίθοις πεσεῖσθεν. ΜΑΥΣ. Ἀνόητα γάρ μοι ἐκεῖνα πάντα, καὶ ἴσστημεν 20 οὐκ Μαύσωλον καὶ Διογένην; ΔΙΟΓ. Οὐκ ἴσστημεν, ὡς γενναιότατε· Μαύσωλος μὲν γάρ οἰράζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς 25 εἰδαπεροντὸν φέτο. Διογένης δὲ καταγελάσσεται αὐτῷ. Καὶ τάφοι ὁ μὲν ἐν Ἀλικαρνασσῷ ἐρεῖ ἐκυτῆ ὑπὸ Ἀρτεμισίας τῆς (a) γυναικὸς καὶ ἀδελφῆς κατεγκενασμένον· ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ καὶ τινας τάφον ἔχει, ὡς οἴδεν, ὃδὲ γάρ ἔμελεν αὐτῷ τότε. Λόγου δὲ, τοῖς ἀγίστοις περὶ αὐτῷ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκὼς, ὑψηλόν τερον, ὡς Καρῶν ἀνδραποδίστατε, τῷ σῷ μνήματος, καὶ ἐν (b) βεβαιοτέρᾳ κωρίῳ κατεγκενασμένον.

(a) γυναικὸς καὶ ἀδελφῆς.] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) βεβαιοτέρᾳ κωρίῳ.] That is, *in the esteem of mankind.*

ΔΙΑΛ. οὗτος. Νιρέως, Θερσίτης, καὶ Μενίππης.

The vanity of beauty.

NIP.—'Ιδὲ δὴ, Μένιππος ἔτοσὶ δικάσαις πότερος εὐμορφότερος ἔστιν. Εἰπὲ, ὁ Μένιππε, καὶ καλλίων σοι δοκῶ; MEN. Τίνες δὲ καὶ ἔστι; Πρότερον, οἴμαι, χρὴ γὰρ τῦτο εἰδέναι. NIP. Νιρέως καὶ Θερσίτης. MEN. Πότερος ὁ Νιρέως, καὶ πότερος ἐν ὁ Θερσίτης; Οὐδέποτε γὰρ τῦτο δῆλον. ΘΕΡΣ. Εγ μὲν ἥδη τῷτ' ἔχω, ὅτι ὄμοιός εἰμι σοι, καὶ χρέου τηλικύττον διαφέρεις, ἥλικος σε "Ομηρος ἐκεῖνος ὁ τυφλὸς ἐπηνεσεν, ἀπάντων εὐμορφότατον προσειπάντι ἀλλ' ὁ φοῖδος ἦγά, καὶ ψεδνός, χρέων χείρων ἐφάνη τῷ δικασῆ. (a) "Ωρα δέ σοι, ὁ Μένιππε, ὄντινα καὶ εὐμορφότερον ἦγά. NIP. Εμὲ τὸν Αγλατάνη καὶ Χάροπος, ὃς καλλιστος ανὴρ ὥπο "Ιλιον ἥλθον. MEN. Ἀλλ' ἔχει 10 καὶ ὑπὸ γῆν, ὡς οἴμαι, καλλιστος ἥλθεις ἀλλὰ τὰ μὲν ὅσα ὄμοια τὸ δέ κρανίον, ταῖς γρόνον ἀρα διακρίνοιτο ἀπὸ τῆς Θερσίτης κρανίον, ὅτι εὐθευπλον τὸ σὸν ἀλαπαδνὸν γὰρ αὐτὸ, καὶ ἐκ ἀνδρῶντος ἔχεις. NIP. Καὶ μὴν ἔρες "Ομηρον, ὅποις τοι, ὅποτε συνεργάτευον τοῖς Αχαιοῖς. MEN. Ονείραστά μοι λέγεις. Εγὼ δὲ ἐν βλέπω, καὶ τοῦ ἔχεις. 15 ἐκεῖνα δὲ οἱ τότε ἴστασιν. NIP. Οὐκέτι ἦγά ἐπιλαῦθα εὐμορφάτερος είμαι, ὁ Μένιππε; MEN. Οὔτε σὺ, οὔτε ἄλλος εὐμορφός. Ισοτιμία γὰρ ἐν αὐτοις, καὶ ὄμοιοις ἀπαντεῖς. ΘΕΡΣ. Εμοὶ μὲν καὶ τῦτο ικανόν.

(a) "Ωρα δέ σοι.] Grævius hath it, "Ωρα δὲ σὺ, See, or, consider you; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

ΔΙΑΛ. οὐ. Μενίππη καὶ Χείρων.

Contentment necessary in all circumstances.

MEN.—"Ηκετα, ὃ (a) Χείρων, ὡς Θεὸς ὁν ἐπιθυμήσεις ἀποδανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἡκεστας, ὃ Μένιππε. Καὶ τένυκα, ὡς ὁρέσ, ἀθίναται εἶναι δυνάμενος. ΜΕΝ. Τίς δέ σε ἔρως τῷ θανάτῳ ἴσχεν, ἀνερδέσσε τοῖς πολλοῖς χρήματος; ΧΕΙΡ. Ἐε ὡς περός σε ὡς 5 ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανατίας. ΜΕΝ. Οὐκ ἡδὺ ἦν ζῶντα ὁρέων τὸ φῶς; ΧΕΙΡ. Οὐκ, ὃ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ οὐκ ἀπλῶν ἡγεμονιαί εἶναι. (b) Ἐγὼ

(a) *Χείρων.*] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) *Ἐγὼ δὲ ζῶν.*] I own I cannot make grammar of this sentence, down to *αὐτῶν* inclusive, unless I be allowed to change *ἀπολαύειντα* to *ἀπολαύειντο*, and to include some of the words in a parenthesis, as follows: *Ἐγὼ δὲ ζῶν* *αὐτοί*, *καὶ* *ἀπολαύειντο* *τῶν* *όμοιῶν*, *ηλίσ*, *φατὸς*, *τροφῆς* (*αἱ ὥραι δὲ αὐταῖ*, *καὶ* *τὰ γιγνόμενα* *ἄπαντα*, *ἔξης ἔκαστον*, *ώσπερ* *ἀπολαύειντο* *θάτερον* *θάτερῳ*) *ἐνεπλήσθη* *γάρ* *αὐτῶν*.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν ἀεὶ, καὶ ἀπολαύσανταν τῶν ὄμοιῶν, ἡλία, Φωτὸς, τρεφῆς, (αἴ ὥρα: δὲ αὐταῖ, καὶ τὰ γεγνόμενα ἀπαντα, ἔξης ἔκαστον, ὀσπερ ἀκολεύθητα θάτερον θατέρῳ) ἐνεπλήσθην γάν τοι αὐτῶν. Οὐ γάρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. **MEN.** Εὖ λέγεις, ὁ Χείρων. Τὰ ἐν ἄδει δὲ πάσι φέρεις, ἀφ' ἐπροελόμενος αὐτὰ ἥπεις; **5** **XEIP.** Οὐκ ἀηδᾶς, ὁ Μένιππες οὐ γάρ ἴσοτομία πάνυ δημοτικὸν, καὶ τὸ πρᾶγμα ἐδὲν ἔχει τὸ διάφορον ἐν Φωτὶ εἶναι, οὐ ἐν σκότῳ. "Αλλως τε, οὐδὲ διψῆν, ὀσπερ ἄνω, γάτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τέτοια ἀπάντων ἐσφεν. **MEN.** "Ορε, ὁ Χείρων, μὴν (a) περιπίπλης σεαυτῷ, καὶ ἐς τὸ αὐτό σοις ὁ λόγος περιεισῆ. **XEIP.** Πῶ; τύπο Φῆς; **MEN.** 10 (b) "Οτι εἰ τῶν ἐν τῷ βίῳ τὸ ὄμοιον ἀεὶ καὶ ταῦτὸν ἐγένετο σοις προσκορεῖς, καὶ ἐνταῦθα ὄμοιος ὅντα, προσκορεῖ ὄμοιος ἀν γένοστο, καὶ δεῖσσει μεταβολήν γε ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλου βίου, ὅπερ εἴρηται ἀδύνατον. **XEIP.** Τί διν ἀν πάθοις τις, ὁ Μένιππες; **MEN.** "Οπερ, εἴμαι, καὶ φασί, συνετὸν ὅντα ἀρέσκεσθαι, καὶ ἀγαπᾶν τοῖς παρόστι, 15 καὶ μηδὲν αὐτῶν ἀφόρετον οἰεσθαι.

compare them with the text, which I have left as I found it:
 " Verum, cum ego semper viverem, iisdemque fruerer sole,
 " luce, cibo, tum horæ eadem recurrerent, reliqua item om-
 " nia, quæcunque contingunt in vita, reciproco quodam orbe
 " redirent, atque aliis alia per vices succederent; satietas vi-
 " delicet eorum me cepit.

The natural signification of ὥρα is *temporalis, a season of the year, not hora, an hour.* And to take ὥραι, here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning *seasons of the year.*

(a) περιπίπλης.] Stephanus shews that περιπίπλω often signifies, *quodam circuitu revolvi*, and περιπίπλειν ἔαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare, aut, sibi ipsi contradicere.* And περιεισῆ, a little below, he renders, *revolvatur.*

(b) "Οτι εἰ, &c.] The particle καὶ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κθ'. Διογένες, Ἀντισθένης, καὶ Κράτης.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντίσθενες καὶ Κράτης, σχολὴν ἀγομενούς ὥσε τί ἐκ ἀπέμενον (b) εὐθὺς τῆς καθόδου περιπατήσοντες, ὁψόμενοι τὴς κυτίοντας, οἵοι τινές εἰσι, καὶ τί ἔκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπίστενος, ἡ Διόγενες. Καὶ γάρ ἂν τὸ θέαρια ἡδὺ γένοιτο, τὸς μὲν δακρύοντας αὐτῶν ὄραιν, τὸς δὲ ἰκελεύοντας ἀφεθῆναι· ἐνίας δὲ μόδις κατιόντας, καὶ ἐπὶ τραχύλου ὀφῆλος τῷ Ἐρεμῷ, ὄμως ἀντίσθείοντας, καὶ ὑπτίες ἀπλεγειδοντας, ύδεν δέον. ΚΡΑΤ. Ἐγὼ γάρ καὶ διηγήσομαι ὑμῖν, ἡ εἶδον ὅποτε κατῆναι, κατὰ τὴν ὁδὸν. ΔΙΟΓ. Διηγοσαι, ἡ Κράτης· ἔσικας γάρ τινα πιγγέλοια ἔρειν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ 10 συγκατέβαινον ὑμῖν· ἐν αὐτοῖς δὲ ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλάτωνος, ὁ ἡρέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὁροῖτης ὁ Ἀρμένιος. Οἱ μὲν διὰ Ἰσμηνόδωρος (ἐπεφύνευο) γάρ ὑπὸ λησῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνας, οἵραις, βαδίζων) ἐγενέτε, καὶ τὸ τραῦμα ἐν ταῖς χεροῖς εἶχε, καὶ τὰ παιδία τὰ νεογυνά, ἀκατελεοίπει, ἀνεκαλεῖτο, 15 καὶ ἐσυτῷ ἐπεμέμφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία πανέργημα ὄντας ὑπὸ τῶν πολέμων διοδένων, δύο μόνις οἰκέτας ἐπήγετο· καὶ ταῦτα, φιάλας πέντε χρυσᾶς, καὶ κυμβία τέτλαρα μετ' ἐσυτῷ ἔχων. Ο δέ Ἀρσάκης (γεραιός γάρ καὶ δι, καὶ νὴ Δί) ἐκ ἀσεμνος τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ὕχθετο, καὶ ἤγανάκτει πεντὸς βαδίζων, καὶ ἤξις τὸν ὕπκον αὐτῷ προσαχθῆναι. 20 Καὶ γάρ ὁ ὕππος αὐτῷ συντετγίκει, μιᾶς πληγῆς ἀμφότεροι διαπαρέντες ὑπὸ Θρακὸς τινος πελταῖς, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τοὺς (c) Καππαδόκην συμπλοκῇ. Οἱ μὲν γάρ Ἀρσάκης ἐπῆλαυνεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺς τῆς καθόδου.] Put for εὐθὺς τὴν ὁδὸν τῆς καθόδου. Steph.

(c) Καππαδόκην.] I cannot account for this accusative case in *νν*, the nominative being always, if I mistake not, Καππαδόξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination *νν* owing to an error in transcribing.

διηγεῖτο, ἀνολὺ τῶν ἄλλων προϋπεξορμήσας. Ὅποις; δὲ ὁ Θρᾷξ,
τῇ πέλτῃ μὲν ὑποδὺς, ἀποσειταὶ τὸν Ἀρσάκην κοντόν. Οὗτος δὲ
ὑποθεις τὸν σάρισσαν, αὐτὸν τε διαπείρει, καὶ τὸν ἵππον. ἈΝΤ. Πῶς
οἰον τε, ὡς Κράτης, μιᾶς πληγῆ τῷτο γενέσθαι; ΚΡΑΤ. Ρᾶσα, ὡς
Ἀντίσθενες. Ο μὲν γάρ ἐπίλασυνεν, εἰκοσιπτυχύν τινα κοντὸν προ-
βεῖλημένος ὁ Θρᾷξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρύσσατο τὸν πρεσβολῆν,
καὶ παρῆλθεν αὐτὸν ἡ ἀκακὴ, ἐς γόνον ὀκλάσας δέχεται τῇ σαρισσῇ
τὸν ἐπέλαστιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ σέργον, ὑπὸ θυρῆς καὶ
σφροδερτητος ἐσυτὸν διαπείραντα διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν
βυθῶνα διαμπτάξ ἄχρις ὑπὸ τὸν πονηρόν. Ορέας οἶν τι ἐγένετο· 5
τῇ ἀνδρὸς, ἀλλὰ τῇ ἵππου μᾶλλον τὸ ἔργον. Ήγανάκτει δὲ ὄμως,
οὐδέποτε ἀν τοῖς ἄλλοις, καὶ ἵξις ἵππεις κατιέναι. — Ο δέ γε Ὁροίτης
ὁ ἴδιάτης, καὶ πάντι ἀπελὸς τῷ πόδε, καὶ ἐδ’ ἵσανται χαμαι, ἐκ ὅπως
βαδίζειν ἐδύνατο. Πάτηκτοι δ’ αὐτὸν ἀτεχνῶς Ι. Ἰηδοι πάντες, ἐπεὶ
ἀποβῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκρο- 10
ποδῆται, μόλις βαδίζονται. “Ωσε ἐπεὶ καταβαλλὸν ἐσυτὸν ἔκειτο, καὶ
ἐδεμιᾶ μηχανῆ ἀνίσασθαι ἤθελεν, ὁ βέλτις ^ΦΕρμῆς ἀράμενος αὐτον,
ἐκόμισεν ἄχρις πρὸς τὸ προβρύσιον· ἐγὼ δὲ ἐγέλων. ἈΝΤ. Κάγω
δὲ, ὅτε κατηπειν, τὸ δὲ ἀνέμειζα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ’ ἀφεὶς οἰκεώ-
ζοντας αὐτὸς, προσοδραμεῖν ἐπὶ τὸ προβρύσιον, προκατέλαβον χάρεν, 20
ὡς ἀν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλεύν δὲ, οἱ μὲν ἐδάκηνον
τε, καὶ ἐναυτίων· ἐγὼ δὲ μεάλας ἐπερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν,
ὡς Κράτης, καὶ Ἀντίσθενες, τοιάτων ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ
Βλεψίας τε ὁ δασκαλὸς, ὁ ἐκ Πειραιῶς, καὶ Λάρεπτις ὁ Ἀκαρνάν, ξενα-
γὸς ἄν, καὶ Δάμις ὁ πλάστης ^Φἐκ Κορίνθου, συγκατηγεσσαν· ὁ μὲν 25
Δάμις ὑπὸ τῇ πατέρος ἐκ Φαρμάκων ἀποβανάν· ὁ δὲ Λάρεπτις δι’
ἔρωτα Μυρτίς τῆς ἑταίρεας, ἀποσφράξας ἐσυτόν· ὁ δὲ Βλεψίας λιμῷ
ἄθλιος ἐλέγετο (α) ἀπεσκληκέναι, καὶ ἐδήλω ἄχρεδος ἐς ὑπερβολῆν, καὶ
λεπτὸς ἐς τὸ ἀκριβέστατον Φαιόμενος. Ἐγὼ δὲ, κατίπερ εἰδὼς, ἀνέκ-
ρινον ὃν τρόπον ἀποδάναι. — Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν νῖον, 30
“Οὐκ ἄδικα μέντοι ἐπαθεῖς, ἔφην, ὑπ’ αὐτῷ, δις τάλαντα ἔχων ὄμοι
χίλια, καὶ τευφῶν αὐτὸς ἐννευκοντάτετης ἄν, ὀκτωκαὶδεκάτετει νεα-
νίσκῳ τέτταρες δισολὺς παρεῖχες.” — “Σὺ δὲ, ὡς Ἀκαρνάν, (ἔβενε
“γάρ κακεῖνος, καὶ πατηράτε τῇ Μυρτίᾳ) τί αἰτιᾶς τὸν ἔρωτα, σεαυτὸν
“δὲ;” Ος τὲς μὲν πολεμίας ὡδὲ πάποιε ἐγρεσσας, ἀλλὰ φιλοκινθίνως 35
“ηγωνίζεις πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκερίας, καὶ δακρύων

The word must here signify, *the Caſſiſadocian*, i. e. *the king of the Caſſiſadocians*.

(a) ἀπεσκληκέναι.] From ἀπεσκλήμαι, *exarcisco*.

“ἐπιπλάσων καὶ σενάγρειν, ἀλλας ὁ γενναῖος.” — Ο μὲν Βλεψίας αὐτὸς, ἐσυλβ κατηγόρει Φθάσας πολλὴν τὴν ἔνοιαν, ὅτι χρήματα ἐφύλαττε τοῖς μηδὲν προσήκοις κληρονόμοις εἰς, ἀεὶ βιώσεσθαι ὁ μάται^Θ νομίζων. — Πλὴν ἔμοι γε ἐ τὴν τυχεῖσαν τερπωλὴν παρέστησεν τὸ τέτοε σενόντες. — Ἀλλ’ ὥδη μὲν ἐπὶ τῷ σομίῳ ἐσρέν. Ἀποβλέπειν χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τὰς ἀφικνυμένες. Βαῖσις πολλοὶ γε, καὶ ποικίλοι, καὶ πάντες διακρίνοντες, πολλὴν τῶν νεογυγῶν τέτων καὶ νηπίων. — Ἀλλὰ καὶ οἱ πάνυ γεγυρακότες ὀδύρονται. Τί τέτο; Αρεὶ τὸ (α) φίλτρον αὐτὸς ἔχει τῇ βίᾳ; Τέτον γνὺν τὸν ὑπέργυρων ἔρεσθαι 10 βάλορας. — “Τί διακρίνεις τηλικῶτ^Θ ἀποθανάν; Τί ἀγανακτεῖς; “ ὦ βέλτιστε, καὶ ταῦτα, γέρων ἀφιγμέν^Θ; Ἡπειρ βασιλεὺς ἡσθα; “ ΠΤΩΧ. Οὐδαμᾶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ “ τέτο. ΔΙΟΓ. Αρεὶ γνὺν ἐπλάτεις, εἴτα ἀνιψι σε τὸ πολλὴν τρυφῆν “ ἀπολιπόντα τεθύνεις; ΠΤΩΧ. Οὐδὲν τοιέτον ἀλλ’ ἔτι μὲν 15 “ ἐγεγόνειν ἀμεφὶ τὰ ἐννευκοντα; Βίον δὲ ἀπορού ἀπὸ καλάριψε καὶ “ ὄρμιᾶς εἶχον, ἐσ ὑπερβολὴν πτωχὸς ἦν, ἀτεκνύς τε, καὶ προσέπτε “ χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἴτα τοιέτ^Θ ἦν, ζῆν ἥθελες; “ ΠΤΩΧ. Ναί. Ἡδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθύνανται δεινὸν καὶ Φευκίέον. “ ΔΙΟΓ. Παραποτείσις, ὦ γέρων, καὶ μειρακιένη πρὸς τὸ χρεῶν, καὶ 20 “ ταῦτα, ἡλικιώτης ἦν τῇ πορθμέως. Τί γνὺν ἐν τηις ἔτι λέγει περὶ “ τῶν νέων, ὅπότε οἱ τηλικῶτοι φιλόζωοι εἰσιν; Οὓς ἔχειν διάκειν “ τὸν θάνατον, ὡς τῶν ἐν τῷ γήρᾳ πακῶν φάρμακον.” — Ἀλλ’ ἀπίσταμεν, μὴ καὶ τις ημᾶς ὑπιδητας, ὡς ἀπόδρασιν βιλεύοντας, δρῶν περὶ τὸ σόμιον εἰλημένες.

(a) φίλτρον.] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, “Are they *befiltered*, or *bewitched*, with the love of life?”

ΔΙΑΛ. Α'. Αἴαντ^Θ κ^η Ἀγαμέμνον^Θ.

The contest about the armour of Achilles ridiculed.

ΑΓΑΜ.—Εἰ σὺ μανεῖς, ὦ Αἴαν, σεαυτὸν ἐφόνευσας, (α) ἐμελίσσεις δὲ καὶ ἡμᾶς ἀπαντας, τί αἰτιᾶς τὸν Ὀδυσσέα; Καὶ τρεῖς, ὅτε προσεβλεψας αὐτὸν, ὅποτε ἦκε μανίευσόμενος, ὅτε προσεπεῖν ἡζίωσας ὑπόρεα συνράπιώτην, καὶ ἐταῖρον ἀλλ' ὑπεροπτικῶς, μεγάλα βαίνων, παρῆλθες. Α'ΙΑΣ. Εἰκότας, ὦ Ἀγάμεμνον. 5 αὐτὸς γάρ μοι τῆς μεσσίας αἰτι^Θ κατέστη, μόνον^Θ ἀπεξετασθεὶς ἐπὶ τοῖς ὄπλοις. ΑΓΑΜ. Ηζίσσεις δὲ ἀνανταγώνισος εἶνας, καὶ ἀκοντίκριθεν ἀπάντων; Α'ΙΑΣ. Ναι, τάχις τοι: αῦτα· οἰκεῖα γάρ μοι ἡ ἡ πανοπλία, τὸς αὐτεψίου γε θόα. Καὶ ὑπεῖται οἱ ἄλλοι πολὺ ἀπείνεις ὄντες ἀπείπασθε τὸν αὐγάννεα, καὶ παρεχωρήσαστε μοι τῶν ὄθλων. 10 Ο δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακερόφθαι ὑπὸ τῶν Φρυγῶν, αὔρειν ἡζίσσειν εἶνας, καὶ ἐπιτιθειότερος ἔχειν τὰ ὄπλα. ΑΓΑΜ. Αἰτιῶ τοιγαρεῦ, ὦ γενναῖε, τὴν Θέτιν, οὐ, δέον σοι τὴν κληρονομίαν τῶν ὄπλων παραδιδόναις συγγενεῖ γε ὅτι, φέρεται, ἐσ τὸ κοινὸν κατέθετο αὐτό. Α'ΙΑΣ. Οὐκον^Θ ἀλλὰ τὸν Ὀδυσσέα, ὃς 15 (b) ἀντεποιήθη μόνος. ΑΓΑΜ. Συγγράψη, ὦ Αἴαν, εἰ ἄνθεωπος ὡν ὀρέγθη δόξης ἡδεῖς πράγματος, ὑπὲρ τὴν ἡμῶν ἔκαστος κινδυνεύεις ὑπομένει· ἵππει καὶ ἐκράτησε σε, καὶ ταῦτα, παρὰ (c) Τεωσὶ

(a) ἐμελίσσεις.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομεν^{ας} hath its genitive case after it, it signifies *vindico*, as τῶν χεριμάτων ἀντιποιεῖνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικέων, *aemulor*; which is justly remarked.

(c) Τεωσὶ δικαστῖς. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his *Odyssea*, said,

Παιῆδες δὲ Τράων δικασουν καὶ Παλλὰς Ἀθίνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἱ δὲ δίκην ιθείαν ἐπὶ σφίσι ποιήσονται,
Οὐ τινὶ ἡδὲ Φέροντες, ἐπει μεσλα πάντας Ἀχαιούς.
Ἴσσον απεχθείρεσθαι, κάκην μεμνήσεος ἄτον.

Coint. Smyrn. Lib. V.

Thus, in plain English:

Who will upon them a right judgment form,
Not either favouring; since, alike, they hate
The Grecians all, still in their minds retaining
Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικαστῆς. Α' ΙΑΣ. Οἶδα ἐγώ, ὅτις με κατεδίκασεν· ἀλλ' ἐθέμεις λέγειν τι περὶ τῶν Θεῶν. Τὸν γάντινον Ὀδυσσέα μὲν ἐχὶ μισεῖν ἔκ τοῦ δυναίμενον, ὡς Ἀγάμεμνον, τὸν δὲ εἰς αὐτήν μοι Ἀθηνᾶ τοῦτο ἐπιτάχθη.

ΔΙΑΛ. λα'. Μίνως καὶ Σωστάτα.

The absurdity of predestination.

ΜΙΝ.—Ο μὲν λητῆς ὁτος Σώστρατος ἐστὸν Πυριφλεγέθοντας ἐμβεβήλησθα. Ο δὲ ιερόσυλος ὑπὸ τῆς Χιμελίας διασπασθήτω. Ο δὲ τύραννος, ὡς Ἐρειπος, παρὰ τὸν Τίτιον απολαθεῖς, ὑπὸ τῶν γυνπῶν κειρέσθω καὶ αὐτὸς τὸ ηπαρε. Υμεῖς δὲ οἱ ἄγαθοι, ἀπίλε καὶ τάχος ἐστὸν Ηλύσιον πεδίον, καὶ τὰς μεμαρταρινὰς κατοικεῖτε, ἀνδ' ὅτι 5 δίκαια ἐποιεῖτε παρὰ τὸν θίουν. ΣΩΣΤ. Ἀκρον, ὡς Μίνως, εἴ τοι δίκαιαν δόξων λέγειν. ΜΙΝ. Νῦν ἀπόστολον αῦθις; Οὐ γάρ ἐξελήλεγέαι, ὡς Σώστρατε, πονηρὸς ἀνήρ, καὶ τοσούτας ἀπεκτονών; ΣΩΣΤ. Ἐλύτεραι μὲν ἀλλ' ὅραι, εἰς δίκαιαν πολαυθήσορεσσι. ΜΙΝ. Καὶ πάνυ, εἴης ἀποτίνειν τὴν φύσιαν δίκαιον. ΣΩΣΤ. Ομως (α) ἀποκρίναι; Ο μοι, ὡς Μίνως· Βρειχὺ γάρ τι ἐρήσομαι σε. ΜΙΝ. Λέγε, μὴ μακρὰ μέρον, ὅπως καὶ τες ἀλλας διακρίνωμεν ἡδη. ΣΩΣΤ. Οπόσσα ἐπρωτο-
ον ἐν τῷ βίῳ, ποτερα ἕκαν ἐπρωτοτονού, καὶ ἐπεκέκλαστό μοι ὑπὸ τῆς Μοίρας; ΜΙΝ. Υπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκεν γέροις χρηστοῖς, καὶ οἱ πονηροὶ δοκεῖντες ἡμεῖς, ἐκείνη ὑπηρετήσθησε, ταῦτα δέω-15 μεν; ΜΙΝ. Ναι, τῇ Κλαθοὶ, καὶ ἔκαστον ἐπέταξε γεννηθέντι τὰ πράκτα γέας. ΣΩΣΤ. Εἰ διν τις ἀναγκασθεῖς ὑπὸ ἀλλας Φονεύσειν τινας, ἐς δυνάμενος ἀντιλέγειν ἐκείνην βιαζόμενος (οἷον, δύμιος, καὶ δοξοφόρος. ὁ μὲν δικαστὴ πεισθεῖς, ο δὲ τυράννων) τίνα αἰτίαστη τῇ φύνε; ΜΙΝ. Δῆλον ὡς τὸν δικαστὴν, καὶ τὸν τύραννον ἐπειδὴ δὲ τὸ ξέφος αὐτός ὑπη-20 φετεῖ γάρ τοτε ὄργανον ἐν πρὸς τὸν θυμὸν, τῷ πράτως παραστηθόντι τὴν αἰτίαν. ΣΩΣΤ. Εὔγε, ὡς Μίνως, ὅτι καὶ ἐπιδαψιλεύνῃ τῷ

(α) ἀποκρίναι.] Answer me. This, in effect, means *dispute* or *argue* with me: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδείγματι. "Ην δέ τις, ἀποσείλαντος τῆς δεσπότες, ἥηρ αὐτὸς
χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὸν χάρειν ἴσεν, ἢ τίνας εὐεργέτην
ἀναγραπτέον; MIN. Τὸν πέμψαντα, ὃ Σώσαστε διάκονος γὰρ ὁ
κομιστας ἦν. ΣΩΣΤ. Οὐκένδρος, πῶς ἄδικα παιτεῖς κολάζων ἡμᾶς
5 ὑπηρέτας γενομένες, ἢν ἡ Κλωθὼ προσέταττε, καὶ τότες τημῶν τὰς
διακονησαμένας ἄλλοτροις ἀγαθοῖς; Οὐ γάρ δὴ ἐκεῖνο εἰπεῖν ἔχος
τις ἂν, ὡς ἀνιιλέγειν δυνατὸν ἦν τοῖς μελάτωσαν αὐτούς προστελλεγ-
μένοις. MIN. Ω Σώσαστε, πολλὰ ἴδοις ἀν καὶ ἄλλα τοπά λόγου
γενόμενος, εἰ ἀκριβῶς ἐξειδοίσθιος. Πλὴν ἀλλὰ σὺ τοῦτο ἀπολαμβάνεις
10 τῆς ἐπερωτήσεως, διότι ἐ λητῆς μόνον, ἀλλὰ καὶ σοφιστής τις εἴναις
δοκεῖς.—Απόλυτου αὐτὸν, ὃ Ερεῦ, καὶ μηκέτε κολαζέσθω.—Ορε-
δὲ, μὴ καὶ τὰς ἄλλας νεκρὰς ἐρωτᾶν τὰ ὄμοια διδάξῃς.

ΔΙΑΛ. Λβ'. Μένιππος, ἢ Νεκυομαρτία.

ΜΕΝΙΠΠΟΣ, ΦΙΔΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

MEN. (a) Ω Χαῖρε μέλαθρον, πρόπυλά θ' ἴσιας ἐμῆς.
Ως ἀστεγός σ' ἵσσιδον, ἐς φέδος μολάν.—

(a) Ω Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Aeneas, being, as Virgil says,

—*Pauci quos aequus amavit
Jupiter, aut ardens evexit ad aethera virtus.*

And

Dis genti,

ΦΙΛ. Οὐ Μένιππος ἔτος ἐστιν ὁ κύων; Οὐμενῆν ἄλλος, (a) εἰ μὴ ἵγιὸς παραβλέπω Μενίππος ὄλος. Τι δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τῆς σχῆματος, (b) πῖλος, οὐ λύρα, οὐ λεονίς; Προσέπον δὲ ὄμως αὐτῷ — Χαῖρε ὁ Μένιππε. Καὶ πότεν ἡμῖν ἀρίζει; Πολὺν γὰρ Χρόνον ἡ πείρηνας ἐν τῇ πόλει. MEN.

(c) "Ηκανεγῶν πενθεῶνα, οὐ σκότε πύλας λιπῶν,
"Ιν' ἄδης χωρὶς ὄκισας Θεῶν.

5

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἵγιὸς, &c.] *If I do not mistake all Menippus's.* This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in Menippus's.* Grævius, by the authority of a *MS.*, puts a full stop after *παραβλέπω*, and writes it *Μένιππος ὄλος*, *He is all over Menippus.*

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the *πῖλος*, or *cap*, to be attributed to Ulysses, of whom Hofmannus says, " *Idem, ut "nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & dioscurorum nobilitatem pileis novimus adumbratam.*"—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) "Ηκανεγῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's *Hecuba*. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, οὐ θεατὸς τῆς πλεον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juventa haud pauculum impotentio*; making τῆς the genitive case of πλεον, consi-

ΦΙΛ. 'Ηράκλεις, ἐλελήσει Μένιππος ἡμῶς ἀποθανάτῳ, καὶ τὸν ὑπαρχόντος ἀναστοῖντα; MEN.

Οὐκ· ἀλλ' ἐτὸν ἔριπνον αἰτίαν μὲν ἔδειξετο.

ΦΙΛ. Τις δὲ ἡ αἰτία τοι τῆς κακῆς καὶ παραδίξεις ταύτης ἀποδημίας; MEN.

Νεότης μὲν ἐπῆρε, καὶ θεάσθως τῷ νέῳ πλεον.

dered as the neuter gender of the comparative *πλέων*; so that, in the strict rendering, he must mean *πλέον νέος, impotentior Juvene*; that is, as I take it, *stronger, or more vehement, than a youth*; that is, *than the eagerness of a youthful mind*. But I cannot see how *πλέον*, being the neuter comparative of *πλέος*, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of *τοῦ νέου*; because I can see no consistent meaning in *audacia major juvener*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making *πλέον* an adverb, to be joined to *ἐπῆρε*. *Πλέον* is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus, or fiducia, juvenis magis* “incitavit me,” it would, I think, be sense: but, still the manner of expression seems singular, awkward, and unclassical.—Not much less so appears to me the taking of *πλέον* for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider *πλέον* as the neuter gender of *πλέος, plenus*, and understand, by *πλέον τοῦ νέου, full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The *MS* has it, *καὶ θεάσθως τῷ νέῳ πλέον*: which will make tolerable sense thus, “*Youth excited me, and the courage of my mind still more.*” The *MS* is quoted by Grævius.

One friend would render it thus in English, “*Youth, and boldness πλέον greater than that of a youth, hurried me.*” And another approves of *πλέον νέος*, “*full of the youth;*” that is, “*full of confidence:*” because youth is apt to be confident.

ΦΙΛ. Παῦσαι, μηκάρει, τραγῳδῶν, καὶ λέγε ὅτανί πως ἀπλάνε,
(α) καλαθάς ἀπὸ τῶν ιακωνίων, τίς οὐ τολή. τί σοι τῆς κάτω πορείας
ἔδεσεν; "Αλλως γὰρ ὅπκη ἡδεῖται, ἐδὲ ἀσπάσταις οὐδός. MEN.

(b) Ὡ φιλότης, χρειά με κατήγαγεν εἰς αἴδον,

Ψυχῆ καρπόμενον Θησείς Τειρέστος.

5

ΦΙΛ. Οὐτός ἀλλ' (c) οὐ παρεπαίεις; Οὐ γὰρ ἀν ὅταν ἐμμέτρεως
ἔρρεψεις πρὸς ἀνδρες φίλες. MEN. Μὴ θαυμάστης, οὐ ἔταιρες
νεωτὶ γὰρ Εύριπίδη καὶ Ομήρων συγγενόμενος, ὅποιος ὅπως ἀνεπλησ-
θη τῶν ἐπῶν, καὶ αὐτόματα μοι τὰ μέτρα ἐπὶ τὸ σόμα ἔρχεται.—

—Αταρεὶς εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιεῖται ἐν τῇ πόλει; 10

ΦΙΛ. Καινὸν ἔδειν, ἀλλ' εἰς καὶ πρὸς τοὺς ἀρπάγους, ἐπιορκύσοις
τοκογλυφῆσιν, (d) ὀδολοσατῶσιν. MEN. "Αθλοις οὐ κακοδαιμονες·
οὐ γὰρ ἴσταιν, οὐδὲ ἔναγκος κεκύρωται παρὰ τοῖς κάτω, καὶ οὐδὲ
κεχειρούνται τὰ ψυφίσματα κατὰ τῶν πλεονίων, οὐδὲ τὸν Κέρθε-
ρον, οὐδεμία μερικὴν τῶν διαφυγεῖν αὐτές. ΦΙΛ. Τί φης; Δεδοκ- 15
ται τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; MEN. Νὴ Δίκια καὶ
πολλάδε ἀλλ' εἰς θύμης ἐκφέρειν αὐτὰ πρὸς ἄπαντας, ἐδὲ τὰ ἀπόρρητα
ἔξαγορεύειν, μὴ καὶ τις (e) ἡμᾶς γράψεται γραφὴν ἀσεβείας ἐπὶ τῶν
"Ραδαμάνθυος. ΦΙΛ. Μηδαμᾶς, οὐ Μένιππες, πρὸς τὸ Δίος, μὴ
Φθονής τῶν λόγων φίλῳ αὐτῷ· πρὸς γὰρ εἰδότα πιστῶν ἐρεῖς, ταῦ 20
τὸ ἄλλα, καὶ πρὸς μεμυημένου. MEN. Χαλεπὸν μὲν ἐπιλάτης

(a) καταθάνεις.] Coming-down; because tragical iambics are a lofty language.

(b) Ὡ φιλότης, &c.] Menippus here says, Ὡ φιλότης, from himself. The rest of these two verses are spoken by Ulysses, Odyss. λ. v. 163.—But, it is to be observed that, though Lucian here uses the word φιλότης for amice, yet, almost every-where else, it signifies either amicitia or amor.

(c) οὐ.] I take οὐ to be, here, interrogative, as in Dial. xxxiii. οὐ οἶσοις; num existimas?

(d) ὀδολοσατῶσιν.] The verb ὀδολοσατέω is, as far as I can find, always rendered by fæneror. Nor do writers of lexicons give us more of its composition than ὀδολος, although it be plainly compounded of that, and ιημι; pondero, and, therefore, must signify to weigh the very farthings; which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράψεται.] A Greek idiom: κατὰ is understood. In Latin, it is expressed, *Tibi dicam scribam.* Ter, in Phormia.

τάπιταγμα, καὶ τὸ πάντα ἀσφαλές. Πλίνιος ἀλλὰ σὺ γε ἔνεκα τολμέον.—"Εδοξεῖ δὲ, "Τὰς πλεονεις τάττες, καὶ πολυχρημάτες, καὶ τὸ "χρυσίον κατάκλεισον, ἀποτελεῖ τὸν Δανάον, φυλάττοις."

2. ΦΙΛ. Μὴ πρότερον εἰπῆς, ὡς γαθὲ, τὰ δεδογμένα, πρὸς ἐκεῖνας 5 διελθεῖν, ἀλλὰς ἀνήδεις αἰκάσταις σὺ οἵτις αἰτίας σοι τὰς καθόδους ἔγνετο, τίς δὲ ὁ τῆς πορείας ἡγεμὼν· εἴδες ἐξῆς ἡ τε εἰδεῖς, ἡ τε ἡκεστας παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ φιλόκαλον ὅντα σε, μηδὲν τῶν αἰξιῶν θέας ηὔποντος παραχωρεῖν. ΜΕΝ. Ὑπεργυγέον καὶ ταῦτα σοι. Τί γὰρ ἂν καὶ πάθοις τις, ὅπότε φιλοτελεῖον;—Καὶ δὴ πρεπτά, 10 σοι δίειρις τὸν γνώμην τὴν ἔμπνην, καὶ ὅτεν ἀρεμήθην πρὸς τὸν καλάθασιν.

Ἐγὼ γὰρ, ἀχρεὶ μὲν ἐν παισὶν ἦν, ἀκάνθων Ομηρέας καὶ Ἡσιόδες (a) πολέμους καὶ σάσσεις διηγευμένων, καὶ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἡδη τῶν Θεῶν, ἔτι δὲ καὶ (b) μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγῆς καὶ δίκαιας, καὶ πατέρων ἔξελάσσεις, καὶ ἀδελφῶν (c) γάμων, πάντα ταῦτα 15 ἡγεμονεῖναι (d) καλὰ, καὶ τὰ παρέργως ἐκινήμην πρὸς αὐτά. Ἐπειδὲ εἰς ἀνδρας τελεῖν ἡρῷάς την, πάλιν αὖ ἐνταῦθα ἡκουον τῶν νόμων τάνατοις τοῖς ποιησίσ κελεύοντων, μήτε μοιχίνειν, μήτε σασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ δὲ καθετείκειν ἀμφιβολία, ἐκ εἰδῶς ὅτι χρησαίμην ἐμαυτῷ. Οὕτε γὰρ τὰς Θεᾶς ἀν πολεῖς ἡγεμονεῖν μοι- 20 χεῦσαι, καὶ σασιάσαι πρὸς ἀλλήλας, εἰ μὴ ὡς περὶ καλῶν τάττων ἔγνωσκον· γέτε δὲ τὰς νομοθέτας τάνατοις τάττοις παρασινεῖν, εἰ μὴ λυσίειλειν ὑπελάμβανον.

3. Ἐπειδὲ δὲ διπόργυ, ἐδοξέ μοι ἐλθόντα παρὰ τὰς καλεμένας τάττες φιλοσόφες, ἐχειρίσαι τε ἐμαυτὸν, καὶ δεηθῆναι αὐτῶν χρησθαῖς 25 μοι, ὅτι βέλοιντο, καὶ τίνα ὁδὸν ἀπλῆν καὶ βεβαιάντιον ὑποδεῖξαι τὴν βίον. Ταῦτα μὲν δὴ Φρονῶν προσογειν αὐτοῖς. Ἐλελύθειν δὲ ἐμαυτὸν, ἐς αὐτὸν, φασι, τὸ (e) πῆμα ἐκ τῆς καπνῆς βιαζόμενον. Παρὰ γὰρ δὴ τάττοις μάλιστα εὐρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὸν ἀπορίαν πλειονας, ὡς μοι τάχιστα χρυσῆν ἀπέδειξαν δεινοὶ τὸν τῶν ἴδιων τάττων βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρηγει τὸ πᾶν ἡδεσθαι, καὶ μόνον τάττο

(a) πολέμους, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμων.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous*. For the Stoics called all *virtuous* actions καλὰ, and the contrary, *αἰσχρὰ*.

(e) πῆμα.] *Senarius extat proverbialis*, Καπνὸν γε φεύγων εἰς τὸ πῆμα περιπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] *Properly*, *Ne cura*: and hence, *etenim*. Steph.

(g) ὁ μὲν.] *Aristippus*.

ἐκ παῖδες μείνειν· τέτο γὰρ εἶναι τὸ εὐδαιμόν. (a) Ὁ δέ τις ἐμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σώμα καταναγκάζειν, ῥυπάντια καὶ αὐχμῶντα, καὶ πᾶσι δυσαρεστῆτα, καὶ λοιδορούμενον, συνεχὲς ἐπιρραψυδῶν τὰ πάντα παῖς εἶναι τᾶς Ἡσιόδες περὶ τῆς ἀρετῆς (b) ἔπη, καὶ τὸν ἴδεῖται, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. "Αλλοι 5 καταφροῦσιν χρηματων παρεκελεύετο, καὶ ἀδιάφορον οἰστοῖς τὴν κτῆσιν αὐτῶν. Ὁ δέ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλεῦτον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τᾶς (c) κόσμου τί κεὶν καὶ λέγειν, δογμα (d) ἴδεια,

(a) Ὁ δέ.] Any of the Cynics.

(b) ἔπη.] The following are they :

Τὴν μὲν τοι κακότητα καὶ ἄλαδόν ἐσιν ἔλεσθε
Ρῦδιάσ· ὀλύγη μὲν ὁδὸς, μελά δ' ἔγγυθι νοίει.
Τῆς δ' ἀρετῆς ἴδεωται Θέοις προπάροιδεν ἔθηκαν
"Αθηναῖς· μειχός δε καὶ ὄρθιος οἰκος ἐπ' αὐτην
Καὶ τριχὺς τὸ πρῶτον ἔπην δ' εἰς ἄκρον ἵσπαι
Ρῦδιη δ' ἔπειτα πέλει. *Hesiod. Op. de. D.*

Thus, in literal English :

Vices, in throngs, we may take in with ease;
Short is the journey, and full nigh they dwell :
But, in the road of virtue, toil and sweat
Th' immortal Gods have laid: long is the path
Thereto, and up-hill straight: and, at the first,
'Tis rugged all: but, when the top you gain,
Thence smooth it lies. *By a Friend.*

(c) κόσμος.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἴδεια.] The word *ἴδεια* was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term *ἴδεια* to signify *causa*; and that,

καὶ (a) ἀσώματα, καὶ (b) ἀτόμες, καὶ κενά, καὶ τοιούτου τινα ὅχλον
ἐρουμάτων ἀσημέραι παρ' αὐτῶν ἡκάσον ἐναγίτων; Καὶ τὸ πάνταν

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word *ἰδεῖα* hath been used to signify *causa*; and hence Diogenes Laërtius, talking of Plato, says, Τὰς δὲ *ἰδεῖας* ὑφίσαται *αἰτίας* τίνας καὶ ἀρχας τῷ τοίχυτι εἶναι τὰ φύσει ουνίσατα ὠπερὶ ἐσὶν αὐτά. “He lays down ideas as certain causes and principles, from whence the things that subsist by nature are such as they are.” And whoever reads Plato’s Parmenides will find that he useth the term *ἰδεῖα*, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) *ἀσώματα.*] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: Δοκεῖ δὲ αὐτῷ τὸν Θεὸν, ὡς καὶ τὴν ψυχὴν, *ἀσώματα* εἶναι: “He thinks that God, as also the soul, is *incorporeal*.” *Diog. Laërt. Lib. iii. Segm. 77.*

And Plato himself, in his Politicon, says, Τὰ γὰρ *ἀσώματα* καλλιστα ὄντα καὶ μέγιστα λόγῳ μόνον, ἀλλα δὲ γένεται, δείκνυται: “For *incorporeal* beings, as they are most transcendently “beautiful and ample, are shown by reason only, and nothing “else.”

(b) *ἀτόμες, καὶ κενά.*] In these words he alludes to Epicurus’s manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See *Lucret.*—But, what first put these atoms into motion, so as

δεινῶν ἀτοπάτατον, ὅτι τοῖς τῶν ἐναντιοῖσιν αὐτῶν λέγων, οὐδέδης γιγάντας οὐ πιθανὸς λόγικη ἐπορίζετο, (α) ὅτε μήτε τῷ θερμὸν τὸ αὐτὸν ἀργόντα, μήτε τῷ ψυχρὸν ἀνιιλέγειν ἔχειν, καὶ ταῦτα εἰδότα σοφῶς, ὡς ὅτι ἂν τοτε θερμόν τι εἴη οὐ ψυχρὸν ἐν ταῦτῳ χρόνῳ. Ἀτεχνῶς δὲ ἐπισχον τοῖς ουδάλοσι τέτοις ὄμοιοι, ἀρτὶ 5 μὲν ἐπινείων, ἀρτὶ δὲ, ἀνανεύον ἐμπαλιν. Ἐτι δὲ πολλῷ τότε ἔκειναν ἀτοπάτερον. Τές γὰρ αὐτὲς τέτοις εὔρισκον ἐπιτηρῶν, ἵνα τιώτατα τοῖς αὐτῶν λόγοις ἐπιλιδεύονται. Τές γάρ παλαιόφροντιν περιστενῶντας, ἐώδοντον ἀπρίζ ἔχομέντος αὐτῶν, καὶ περὶ τούτων διαφερομένων, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντας ἔνεκα τέτοιων 10 ἐπομένοντας· τές τε τὴν δόξαν ἀποθελλομένων, αὐτῆς ἔνεκα πάντας ἐπιτηδεύοντας· οὐδοντος τε αὐτὸν σχεδὸν ἀπαντάς κατηγορεῦντας, οὐδοντος δὲ μόνη ταύτη τροπαγετημένων. Σφιλεῖς δὲ καὶ τάντης τῆς ἐλπίδος, ἵνα μᾶλλον ἐδυσχέραντον ἡρέμα παραμυθέμενοι ἐμαυτὸν, ὅτι μετὰ πολλῶν οὐ σορᾶν, καὶ οὐδέδης ἐπὶ συνεστι διατελεομένων, ἀνόητος τε 15 εἰρι, καὶ τάλητις ἔτι ἀγρυοῦ περίεχομενοι.

4. Καὶ μοι τοτὲ δικαιουμένης τέτοιων ἔνεκα, ἔδοξεν ἐις Βασιλέας ἀλθεῖσα δεηθῆναι τινὸς τῶν μάγων, τῶν Ζοιγόδερην μαθητῶν καὶ διαδόχων. Ἡκεον δὲ αὐτὲς ἐπωδαῖς τε καὶ τελεταῖς τοιν ἀροτρεύειν τε τοῦ ἀδετὰς πύλας, καὶ κατέγειν ὃν ἂν βάλωνται ἀσφαλῶς, ἢ 20 ὅπερ αὐτοὶ ἀναπέμπονται. Ἀριστον δὲ οὐκέτιν εἶναι, παρέ τινος τέτοιων διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρέ τειχοσίαν τὸν Βοιωτίον, μαστεῖν παρέ αὐτῆς, ἀτε μαστίων οὐ σορῆς, τις εἴναι ὁ ἄριστος βίος, καὶ ὃν ἂν τις ἔλοιπο εὖ φεοντα. Καὶ δὴ, ἀναπτηδῆτας (b) ἀς

o join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥστε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, maintaining that the very thing in question was hot, nor another, asserting that the same thing was cold."

(b) ἀς εἰχον τάχες.] Stephanus judiciously observes that ἔκω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, *ἀς ἔκαστος εἶχεν αἵτιας*, and *ἀς ἔκαστος εἶχεν πάρεντος*, as *every one had of worth, or of strength*. So, here, *ἀς εἰχον τάχες* signifies, as *I had of speed*, that is, *according to my share of speed*; for, I suppose, Stephanus means that, strictly speaking, *τάχες* is the genitive case of *a quantity* understood.

εἶχον τάχας, ἔτεινον εὖντις Βαθυλῶν^Θ. Ἐλθὲν δὲ, συγκύνομαι τινας τῶν Χαλδαίων σοφῶν ἀνδρῶν, καὶ θεσπεστὸν τὴν τέχνην, πολιτικὴν τὴν κόμενην, γένεσον δὲ μάλιστα σεμνον παθειρένεν· τένοντα δὲ ἦν αὐτῷ Μιθρο-
βασιζάντης. Διηδεῖς δὲ καὶ κατικείσθιας, μεόλις ἔτυχον παιρές αὐτῷ,
5 ἐφ' ὅτι βάλοισθο μισθῷ. καθηγήσασθαι μοι τῆς ὁδῆς. Παραλαβὼν δέ
με ὁ σύνηρος, πρωταρταρικὸν ἡμέρας ἐννέας καὶ εἴκοσιν ἄμα τῇ σελήνῃ
ἀρξάμεν^Θ, ἔλκε, κατάγων ἐπὶ τὸν Εὐρύατην ἔωδεν πρὸς ἀπαγγελλοῦσα
τὸν ἥλιον, βῆσσιν τινα μακρὰν ἐπελέγων, τῆς δὲ σφρόδεως κατίκεν.
"Ωσπερ γάρ οἱ Φαῦλοι τῶν ἐν τοῖς ἀγῶσι πηγάκων, ἐπίτρεψόν τι καὶ
10 ἐκ ἀσφαλεῖς ἐρθεύγετο· τῷλιν ἀλλ' ἐγκει γέ τινας ἐπικαλεῖσθαι
δικίους. Μετὰ γάρ τὸν ἐπαδήν τρισί ἐν μεταπόστολος τὸ πρόσωπον
ἀποκτίνας, ἐπανήντας τῷλιν, ἐδένει τὸν ἀπαγγελλόνταν προστόλεπτων.
Καὶ σοίσια μὲν ἡμῖν τὰ ἀρρόδρυα, πολὸν δὲ γάλα, καὶ μελίκραστον, καὶ τὸ
τὸ Χοάντης ὕδωρ· εὐνὴ δὲ ὑπαίθρε^Θ ἐπὶ τῆς ποσεως. Ἐπεὶ δὲ ἄλις
15 εἶχε τῆς προδικαιότεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγρην
πολιαρίον ἀγαγών, ἐκαθῆτε τέ με, καὶ ἀτέμαχε, καὶ περιήγησε δρεδὶ καὶ
σκίλλη, καὶ ἄλλοις πολεοσιν, ἔμειν καὶ τὴν ἐπαρδήν ἐκείνην ὑποτονοβού-
σας. Εἶτα ὅλοι με (b) καταμαγγέντας, καὶ περιελθόντα, ἵνα μὴ
βλασπονέει ὑπὸ τῶν Φαντασμάτων, ἐπανάγει ἐς τὸν οἰκίαν, (c) ὡς
20 εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλᾶν^Θ εἴχομεν. Αἴτος
μὲν διὰ μαγικήν τιν' ἔδυ σολὸν, τὰ πολλὰ ἐπινυῖαν τῇ Μηδικῇ. Ἐμεὶς
δὲ τυτοῖσι φέρων ἐνεσκένειστε τῷ ποίῳ καὶ τῇ λεοντῇ, καὶ προσέτι τῇ
λίρᾳ καὶ παρεπελεύσατο ὡν τις ἔργοις με τένομα, Μίνιππον μὲν
ρὴν λέγειν, Ἡρακλέα δὲ, ή Ὁδυσσέα, ή Ὁρφέα. ΦΙΛ. Ός δὴ τέ
25 τέτο, ὡς Μίνιππε; Οὐ γάρ ευτίκης τὴν αἰτίαν ὡν τὸ σχήμα^Θ,
ὔτε τῶν ἀνομέστων. ΜΕΝ. Καὶ μὴν προδόητον γε τέτο, καὶ διαγε-
λῶς ἀπόβρητον. Ἐπεὶ γάρ ἔτοι περὶ ἡμῶν ζῶτες ἐς μόδα (d) κατε-
ληλύθεσαν, ἡγεῖτο, εἰ μὲν ἀπεικόσσειν αὐτοῖς, βρεδίως ἐν τὴν τὰ
Αἰακῶν φρεγάνη διαλαβεῖν, καὶ ἀκαλύτας παρελθεῖν, ἄτε συνιθέσεον,
τραγικῆς μάλιστα παραπεμπόμενον ὑπὸ τὸ σχήμα^Θ.

(a) νύκτας.] The plural number of νὺξ is frequently used, instead of the singular. *Steph.*

(b) καταμαγγέντας.] I think, if there were such a word, in Latin, as *magicians*, or, in English, as *bewizarding*, each would more exactly express καταμαγγέντας than *incantans* doth.

(c) ὡς εἶχον.] *As I was.* That is, just after being rubbed and purified. *Me* is understood; for, *me habeo*, in Latin, is a similar expression.

(d) κατεληλύθεσαν.] Attic, pro κατεληλύθεσαν.

5. "Ηδη δ' οὐ οὐκέφαντες ήμέρα, καὶ κατελθόντες ἐπὶ τὸν πολαρὸν,
περὶ ἀναγνών ἐγιγνόμεθα. Παρεσκεύαστο δ' αὐτῷ καὶ σκάφος, καὶ
(α) ιερεῖς, καὶ μελίνεσται, καὶ ἄλλα ὅσα πρὸς τὴν τελεῖν χρήσιμα.
Εὐβαλόμενοι οὐ ἀπαντά τὰ περιττευασμένα, ὅτα δὴ καὶ αὐτοὶ

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
Καὶ μέχεται πέντε τοντού οὐκέφαντες εἰν τῷ πολαρῷ. Εἶτα δὲ ἐσπλεύ-
σαμεν εἰς τὸ ἔλατο καὶ τὴν λίμνην, εἰς τὸν οὐρανόν τοις ἀφανιζεται.
Περισταθέντες δὲ καὶ ταίτην, ἀφικνύμενοι εἰς τὰ χωρίαν ἔρημον, καὶ οὐλῶδες
καὶ ἀνήλιον. Ἐει δὲ ἀποβάντες (πήγετο δὲ οὐρανός αἰρεταί) βόθρον τε
ἀρνεζάρεται, καὶ τὰ μῆλα εἰσφέζαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον 10
ἐσπεισαμεν. Οὐ δὲ μάγος εἰν τοσέτῳ δύσδει κατορέντη ἔχων, ἐπει εἰς
ηρμῆς τῇ Φανῇ, παριζύγεται δὲ ὡς οἰος τε οὐν ἀνακραγάν, δαίμονάς
τε ὅμης πάντας ἐπεβοῦτο, καὶ Ποιάς, καὶ Ἐρινύας, (c) καὶ νυχίαν

(a) ιερεῖς, καὶ μελίνεσται.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἐνθ' ιερεῖς μὲν Περειδόης Εὐρύλοχος τε
Είχον.

And,

Πρωτὰ μελικρύτω.—Hom. Odyss. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by διύγρον, wet; but, says he, "Commodius uberes lacrymas ibi intelligere pos-
"sumus quæ magna ubertate ex oculis profunduntur, ut
"frondes ex arboribus." Perhaps, he would have accounted for the metaphor still more naturally, if he had said,
"Ut gemmæ ex arboribus, as buds break out of trees."

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νύσσῳ εἰν αμφιρύτῃ, βασιλεὺς δέ τις εὐχεταῖ εἶται.

But, it seems a little strange to me that he should make use of the epithet αἰτιεῖν; and, till I can find good authority for his so doing, I shall believe he should have written it ἐπαίνην, because Homer, Il. Lib. ix. hath it,

Κικλίσκεις Αἴδην καὶ ἐπαίνην Περσεφονείχει;

Ἐκάπιν, καὶ αἰτεινὴν Περσεφόνειαν, παρεκμιγνὺς ἄμεια Βιερόφρικός τινα καὶ ἄσημα ὄνθρατα, καὶ πολυνούλλαβο. Εὐθὺς δὲ παίνια ἔκεινα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπαδῆς τεῖδαφος ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῆς Κερβέρου πόρρωτεν ἤκειτο, καὶ τὸ περάγμα ὑπερκάτηφες ἦν καὶ σκυ-
5 θρωπόν.

(a) "Ἐδδεισεν δὲ ἵπενερθεν ἀναξ ἐνέρων Ἀΐδωνεύς.

Κατερχίνετο γὰρ ἥδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων, καὶ τὸ Πλάτωνος τὰ βασίλεια. Κατελθόντες δὲ (b) ὅμως διὰ τῆς χάσματος, τὸν μὲν Ραδάμανθυν εὑρόμεν τεθνεῶτα μικρῷ δεῖν ὑπὸ 10 τῆς δέες. Ὁ δὲ Κέρβερος ὑλάκτης μέντοι, καὶ (c) παρεκκίνησε ταχὺ δέ με κρύσσειντο τὸ λύγευν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆς μέλας. Ἐπειδὲ πρὸς τὴν λίμνην ἥλθομεν, μικρῷ μὲν δὲ ἐπεραιώθημεν· ἦν γὰρ ἥδη πλῆρες τὸ πορθμεῖον, καὶ οὐραγῆς ἀνάπλεον. Τραυματίσαι δὲ πάντες ἐπεπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ 15 ἄλλό τι συνητεριμένος. ἐμοὶ δοκεῖν ἐκ τῶν πολέμων παρέσυντες. "Ομως δὲ ὁ Βέλτις Χάρων, ὡς εἶδε τὴν λεοντίην, οἰηθεὶς με τὸν "Ηρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσε τε ἄσμενος, καὶ ἀποδῶσι διεσήμανε τὴν ἀτραπόν.

6. Ἐπειδὲ ἦμεν ἐν τῷ σκότῳ, προρχει μὲν ὁ Μιθροῦπαρξάντης. 20 Εἰπόμενον δὲ ἐγὼ πατόπιν ἐχόμενος αὐτὸς, ἔως πρὸς λειμῶνα μέγιστον ἀφικνύμεθα τῷ ἀσφοδέλῳ πατάφυτον. "Ενθε δὲ περιεπέτοντο ήμᾶς (d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγου δὲ προσέσυντες, παρεγενόμενα πρὸς τὸ τὸ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odyss. xi.

"Ιφθίμω τὸν Ἀΐδην καὶ ἐπαίνη Περσεφόνεια,

and every-where else in the same manner. Besides this, the epithet ἐπαίνη, *horrendam*, seems much better applied, to *Proserpine*, than *αἰτεινὴν*, *excelsam*.

(a) "Ἐδδεισεν, &c.] Hom. Il. Lib. xix. Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless*. That is, though every thing appeared frightful, to deter us.

(c) παρεκκίνησε.] *Paroxysm* is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infuorem-vertor*. Steph.

(d) τετριγυῖαι.] *Jesting upon*:

——ψυχὴ δὲ πατὰ χθονὸς ἡὗτε παπνὸς

"Ωχετο τετριγυῖα. Il. xxiii. v. 101.

Θρόνος τινὸς ὑψηλὸς καθήμενος. Παρεισήκεισαν δὲ αὐτῷ Ποιαῖ, καὶ (a) Ἀλάτορες, καὶ Ἐριννύες. Ἐτέρωθεν δὲ προσῆγοντο πολλοὶ τινες ἐρεχῆς ἄλιστει μακρῷ διδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοί, καὶ πορνοβοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιετῷ ὄμιλῷ τῶν πάντα κυκώντων ἐν τῷ βίῳ. Χωρὶς δὲ οἵτε πλέσιοι, καὶ τοκού- 5 λύφοι προσήσαν, ὥχεοι, καὶ προγάστορες, καὶ ποδαγροί, (b) κλοιὸν ἔκαστῳ αὐτῶν καὶ κόρακα διτάλαντον ἐπικείμενος. Ἐφεσῶτες δι- 10 οὐκεῖς, ἐωρῶμέν τε τὰ γυγνόφενα, καὶ ἡκίσμεν τῶν ἀπολογουμένων. Κατηγόρευ δὲ αὐτῶν καὶνοὶ τινες καὶ παράδοξοι ῥύτορες. ΦΙΛ. Τίνες διοι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς καὶ τέτο εἰπεῖν. ΜΕΝ. 15 Οἰστά πρὸς ταυταστὰς πρὸς τὸν ἥλιον ἀποτελεμένας σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάντα μὲν δι- 20 οὐκεῖνοι, κατηγοροῦσι τε, καὶ καταμαρτυροῦσι, καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκεῖσιν, ἀτε ὀεὶ συνθόαι, καὶ μηδέποτε ἀφισάμεναι τῶν σωμάτων. 15 Ο δέ δι- 25 οὐκεῖνος ἐπιμελῶς ἔξειλάζων ἀπέπεμπεν ἔκαστον ἐς τὸν τῶν ἀστερῶν χῶρον, δίκην ὑφέζοντα καὶ ἀξίαν τῶν τετολμημένων· καὶ μάλιστα ἔκεινων ἥπτετο, τῶν ἐπὶ πλάτοις τε καὶ ἀρχαῖς τετυφωμένων, καὶ μονονυχὶ καὶ προσκυνεῖσθας περιμενόντων, τίνι τε ὀλιγοχρέοντον ἀλαζωνείαν αὐτῶν, καὶ τὸν ὑπεροφίαν μυστήριμον, καὶ ὅτι μὴ 30 ἐμέμενοντο, θυντοί τε ὄντες αὐτοῖς, καὶ θυντῶν ἀγαθῶν τετυχηκότες. Οἱ δὲ ἀποδισάμενοι τὰ λαμπρὰ ἔκεινα πάντα (πλάτες λέγω, καὶ γένη, καὶ δυνατεῖς) γυμνοὶ κάτω νενευκότες, παρεισήκεισαν, ἀπότερα τινὰ ὄντειρον ἀναπεμπαζόμενος τὸν παρὸν ἡρεῖν εὐδαιρεοντας· ὥστε ἔγωγε ταῦτα ὁρῶν, ὑπερέχαστος καὶ εἰ τινὰ γυναικεῖς αὐτῶν, προσοιῶν ἄντας 35 ἡσυχῇ παῖς ὑπεμίμηνοκον, “Οἰ Θεοὶ ἦν παρεῖ τὸν βίον, καὶ ἡλίκον “ ἐφυσᾶ τότε, (c) ἵνικα πολλοὶ μὲν ἔνθεν ἐπὶ τῶν προθύρων “ παρεισήκεισαν, τὴν πρόσοδον αὐτῶν περιμένοντες, ὀθόμενοὶ τε καὶ “ ἀποκτητούμενος πρὸς τῶν οἰκετῶν. Ο δέ μόγις ἀν πάτερειλας

(a) Ἀλάτορες.] The grammarians agree that Ἀλάτωρ signifies an *evil genius*, who inflicts upon men ἄλαστα, *not-to-be-forgotten*; that is, *grievous punishments*. Steph.

(b) κλείον, καὶ κόρακα.] Κλείος, a κλείω, *claudio*, a *neck-yoke*. Steph.—The κόρακ was, probably, some massy iron, having a beak like that of a crow, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, “*a crow*.”

(c) ἵνικα.] *Quando*, or *quum*: ἔνεκα, *quia*, or *causa*.

“ αὐτοῖς πορφυρᾶς τις, ἡ περίχειρος Θ., ἡ διαποίηλθ., ἐνδαιμονεῖ
“ ὅτο καὶ μακαρίας ἀποφαίνει τὴς προσειπόντας, ἢν τὸ σῆθος, ἡ
“ τὴν δεξιὰν προτείνων δοίη καταφίλειν.” — Ἐκεῖνοι μὲν οὖν ἡγιῶνται
ἀκόσυτες.

5 7. Τῷ δὲ Μίνωι μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ
τοι Σικελιάτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Διωνοῦ
κατηγορηθέντα, καὶ (b) ὑπὸ τῆς σοᾶς καταμαρτυρηθέντα, παρελθὼν

(a) *Διονύσιον.*] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrenians, a people of Italy, then in alliance with him. Here, by villainous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Diod. Sicul.* Lib. xvi, and *Justin*, Lib. xxi.—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) *ὑπὸ τῆς σοᾶς.*] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their

Αγίστιππος ὁ Κυρηναῖος (ἄγεται δ' αὐτὸν ἐν τῷ μη, καὶ δύναται μένειν ἐν τοῖς κατώ) μικρῷ δεῖν τῇ Χίρισίρᾳ προσδιδάντα παρέλυσε τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) πεπαιδευμένων πρὸς αργύριον γενέσθαι δεῖσθαι. Ἀποσάντες δὲ ὄμοις τῷ δικαστηῖ, πορεῖται τὸ πολατήριον αὐτικυνήσεα. Ἐντα δὲ, ὡς φίλε, πολλὰ καὶ ἐλεύθερα ἦν ἀπεξαίτητο, καὶ ἴδειν· μαστίγων τε γαρ οὐκέ πόρῳ ἱκέτο, καὶ οὐμαγή τῶν ἐπὶ τῷ αὐρῷ ὀπταμένων, καὶ (b) σείσλαι, καὶ κύφωνες, καὶ τροχοί καὶ ἡ Χίρισίρα ἐπιπαρέστητε, καὶ ἡ Κέροερῷ ἴδαιρεσπτες ἐπολαζόντο ταῦτα πάντες, βασιλεῖς, δῆλοι, σατράπαι, τάντες, πλάσται, πτώχοι καὶ μετέμελε πᾶσι τῶν τετολμημένων. Ἐνίσις δὲ αὐτῶν καὶ ἐγγνωσία-10 μεν ἴδούτες, ὀπόσιοι θόσαι τῶν ἔναγκῃ πετελευτηκότων. οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπερέφροντο· εἰ δὲ καὶ προσβλέποιεν, μάλιστα δυλο-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χερμάτων δέομενος παρέκα σὲ ἔπειτα, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) σείσλαι, καὶ κύφωνες.] Στρέσλη properly signified a wooden instrument, with which, by the help of wedges, ship-carpenters brought the planks of ships close to the timbers. It was so called from στρέφω, *vertō*, and was also made use of to press men, in order either to torture, or put them to death. Steph. Κύφων was another instrument, "quo vinciebantur aut torquebantur nocentes," as Stephanus observes: and, as it was so named from κύπτω, *pronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

πρεπές τε, καὶ κολακευτικόν· καὶ ταῦτα, τῶς οἵς βαρεῖς ὅτες, καὶ ὑπερόπταις παρὰ τὸν βίον; — Τοῖς μέντος πάνησιν ἡμιτέλειος τῶν πακῶν ἐδίδοτο, καὶ διαναπανήμενος πάλιν ἐκολάζοντο.

8. Καὶ μὴν πάκεινα εἶδον τὸ μεντώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον,
5 καὶ τὸν Φεύγυα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γεγεγῆ Τίτυρον·
“Ηέσηλεις ὁστῷ.” Ἐκειτο γὰρ τόπον ἐπέχων ἀγρεψ. Διελθόντες δὲ
καὶ τέττας, ἐς τὸ πεδίον ἐσβούλλομεν, τὸν Ἀχερνοτονούσιν τε
κινδύνη τὸς ἡμιθέας τε, καὶ τὰς ἡρατίνας, καὶ τὸν ἄλλον ὄμιλον τῶν πεν-
θῶν, κατὰ ἐδυτικὴν καὶ φῦλα διασταμένας· τὰς μὲν παλαιάς τινας, καὶ
10 σύρπτιῶντας, καὶ, ὡς Φιλιππού “Ομηρῷ, ἀρενηνάς” τὰς δὲ νησεῖς καὶ
συνεπικότας, καὶ μάλιστα τὰς Αἰγατίων αὐτὰς, διὰ τὸ πολυσφρέ-
τας (α). ταριχείας. Τὸ μέντος διαγινώσκειν ἔκαστον, καὶ πάνυ τε ἦν
ῥάδιον ἀπάντες γὰρ ἀτεχνᾶς ἀλλήλοις γίνονται ὄμοιοι, τῶν ὅσέουν
γεγινωμένων· πλὴν μέρογις καὶ διὰ πολλὰ ἀναθεωρεύντες αὐτὰς
15 ἐγινώσκομεν. “Ἐκεινο τὸ δὲ ἐπ’ ἀλλήλοις ἀρμανοὶ καὶ ἀσημοι, καὶ ἔδει
τοι τῶν παρ’ ἡμῖν καλῶν φυλάττοντες. “Ωσε, πολλῶν ἐν ταυτῷ,
σκλετῶν κειμένων, καὶ πάντων ὄμοιών, καὶ φορεόν τε καὶ διάκενον
διδορκόταν, καὶ γυμνὰς τὰς ὁδόντας περιφανόνταν, ἀπόρευτος ἐμο-
τον, ὡς τινὶ διακρίνειν τὸν Θερσίτην ἀπὸ τῶν καλῶν Νιρέων, ή τὸν
20 μεταίτην Ἰρον, ἀπὸ τῶν (β) Φαιάκων βασιλέως, ή Πυρρίαν τὸν μάγειρον
ἀπὸ τῶν Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμέστων
αὐτοῖς παρέμενεν· ἀλλ’ ὄμοιοι τὰ ὅστιν ἦν, ἀδηλοί, καὶ (c) ἀνεπίγραφα,
καὶ ὑπ’ ὀδενὸς ἔτι διακρίνεσθαι δυνάμενοι.

9. Τοιγάρτος ἐκεῖνα δρᾶντι ἐδόκει μοι ὁ τῶν ὄνθρωπων βίος
25 πομπῆ τινι μακρῷ προτεινένται, (d) χορηγεῖν δὲ καὶ διατάττειν ἔκαστα
ἢ τύχην, διάφορα καὶ ποικίλα τοῖς πομπευταῖς αχύρατα προσοπ-

(a) *ταριχείας*] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(b) *Φαιάκων βασιλέως*.] Alcinous.

(c) *ἀνεπίγραφα*.] Titulus-carentia; that is, wanting-marks-of-distinction, whereby they may be known from any other bones.

(d) *χορηγεῖν*.] To do the office of a *χορηγός*, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessities. Potter and Steph.

γίσα. Τὸν μὲν γὰρ λαβὼν οὐ τύχη, βασιλικᾶς διεσκεύαστε τιάραν τε ἐπιδίσσα, καὶ δορυφόρος παρεπάδσα, καὶ τὴν πεφαλὴν σέφασα τῷ διαδήματι· τῷ δὲ οἰκέτῃ σχῆμας περιέθηκε· τὸν δέ τινα καλὸν εἶναι ἔκδομπος τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασσε· παντοδεπὴν γὰρ οἷςδε δεῖ γενέσθαι τὸν θέαν. Πολλάκις δὲ διὰ μέσους τῆς πομπῆς μετέβαλε τὰ ἐνίσιν σχῆματα, ὡς ἔσται εἰς τὸ τέλος διαπομπεῦσαι ὡς ἐτάχθοσιν· ἀλλὰ μεταμφίσσασε, τὸν μὲν (a) Κροῖσον ἡνάγκασε τὴν τὴν οἰκέτην καὶ αἰχμαλώτην σκευὴν ἀναλαβεῖν τὸν δὲ Μαιάνδρειον, τίσις ἐν τοῖς οἰκέταις πομπεύοντα, τὸν (b) Πολυκράτεα τυραννιδα

(a) *Κροῖσον.*] See your dictionary.

(b) *Πολυκράτεα.*] The story of Polycrates is very extraordinary, and is related to this purpose, in the 3d book of Herodotus.—He first seized upon Samos, then conquered many of the Ægean islands, and took several towns upon the coast of Asia; and all this without the least interruption of his success. Upon which, Amasis, king of Egypt, sent him a message, to desire he would throw away whatever he had of greatest value, and the loss of which would most afflict him; for that his successes were too extraordinary, and must be followed by some terrible disaster, if he did not inflict upon himself a share of the misfortunes which necessarily attend this life. Upon this, Polycrates took an emerald signet, of inestimable value, and, getting into a boat, went out to a good distance from Samos, and there dropped it into the sea, before many witnesses. In four or five days after, he had a present made him of a fine fish, in the belly of which was found this very signet: of which surprising piece of fortune, when Amasis had been informed, he instantly sent ambassadors to Polycrates, by whom he renounced all future commerce and friendship with a man who must come to some dreadful end. His apprehensions were, in the end, verified; for Orætes, governor of Sardis, under Cyrus, having, by way of a lure, invited Polycrates to come and accept of a great treasure he had at his service, whereby to push on his conquests, Polycrates thereupon created his secretary, Mæandrius, regent, in his own stead, and went to wait upon Orætes, who instantly seized and crucified him: and thus did Mæandrius get the possession of his crown. Herodotus mentions nothing of Mæandrius's be-

μετενέδυσε, καὶ μέχρει μέν τιν^Θ εἰσεσε χειροθατι τῷ σχῆματι. Ἐπειδὰν δ' ὁ τῆς ποιητῆς (a) καιρὸς παρέλθῃ, τηνικαῦτα ἔκαστ^Θ ἀποδόξει τὸν ακενὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τῆς σώματ^Θ, ὥσπερ ἦν πρὸ τῆς, γίγνεται, μηδὲν τῆς πλησία διαφέρειν. Ἐνιοὶ δὲ ὑπὸ ἀγγειωρο-
 5 σύνης, ἐπειδὰν (b) ἀπαιτῇ τὸν κόσμον ἐπιεῖσθαι οὐ τύχη, ἀχθοῦσι τοι, καὶ ἀγανακτίσου, ὥσπερ οἰκείων τινῶν σερισκόμενοι, καὶ ὡς ἀ πρὸς ὅλιγον ἔχεισαντο ἀποδιδόντες. Οἵκαστι δὲ καὶ τῶν ἐπὶ τῆς οὐκηνῆς πολλάκις ἐνεργέντες τὰς τραγικὰς ὑποκριτὰς τέττας πρὸς τὰς χρείας τῶν δραμάτων ἀρτει μὲν Κρέοντας, ἐνιοὶ δὲ Πριάνης γιγνομένες,
 10 ἢ Ἀγχιμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχη, πικρὸν ἐμπροσθεν μελλει
 σφενῶς τὸ τῆς Κέρκυρ^Θ οὐ πρεπεῖσθαι σχῆμα μιμησάμεν^Θ, μετ' ὅλιγον οἰκέτης προῦλθεν ὑπὸ τῆς ποιητῆς κεκελευσμέν^Θ. Ἡδη δὲ πέρας ἔχοντ^Θ τῆς δράματος, ἀποδυσάμενος ἔκαστος αὐτῶν τὸν χρυσόπατον ἐκείνην ἐσθῆτα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ κατα-
 15 βαῖς ἀπὸ τῶν ἐμβατῶν, πέντε, καὶ ταπεινὸς περιέρχεται, ὡς ἐτί^Θ Αγα-
 μένην ὁ Ἀτρέας, οὐδὲ Κρέων ὁ Μενοκένως· ἀλλὰ (c) Πᾶλος Χαρικ-
 λέως Σενιεὺς ὄνομαζόμενος, η Σάτυρος ὁ Θεογείτωνος Μαραθώνιος. —
 Τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πρεγγυματά ἔσιν, ὡς τότε μοι ὄφεντες
 ἔδοξεν.

20. 10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τὰς πολυτελεῖς τέττας καὶ
 ἀνθηλίκες τάφρες ἔχοντες ὑπὲρ γῆς, καὶ σύλλας, καὶ εἰκόνας, καὶ ἐπιγράμ-
 ματα, ὡδὲν τηριώτεροι παρεῖ αὐτοῖς εἰσι τῶν ἴδιωτῶν νεκρῶν; ΜΕΝ.
 Ληρεῖς, ὡς ὡτος· εἰ γὰρ ἔθεάσω τὸν Μανσωλὸν αὐτὸν, λέγω δὲ τὸν
 Καρδα, τὸν ἐκ τῆς τάφρες περιβόητον, εῦ οἰδα, ὅτι ὡς ἀπαίσω
 25 γελῶν· ἔτω ταπεινῶς ἔρριπτο ἐν παραβολῆσθαι πά, λανθάνων ἐν τῷ λο-
 πῷ δῆμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσοῦτον ἀπολαύνων τῆς μενήματος,
 παρ' ὃσον ἐσφρύνετο τηλικότεν ἀχθος ἐπικείμενος. Ἐπειδὰν γὰρ, ὡς
 ἔταιρε, ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστη τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

traying him to Orætes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

(a) *καιρὸς παρέλθῃ.*] That is, "when this life is ended."

(b) *ἀπαιτῇ οὐ τύχη.*] That is, "when, at the hour of death, " men must part with all their worldly possessions."

(c) *Πᾶλος, η Σάτυρ^Θ.*] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. Hoffman. Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. Diodor. Sicul. Lib. xvi.

εἰς τὸν πόλεον ποδὸς) ἀνάγκη ἀγαπῶντα κατακεῖσθαι, πρὸς τὸ μέτρον
συνεσταλμένον. Πολλῷ δὲ ἂν οἷματι μᾶλλον ἐγέλας, εἰς ἐπείσω τὸν
παρ' ἡμῖν βασιλέας καὶ συγράπας, ποιησεύοντας παρ' αὐτοῖς, καὶ
τοῖς ταριχαπολῆντας ὑπ' ἀπορίας, η τὰ πρῶτα (a) διδάσκοντας
γράμματα, καὶ ὑπὸ τῆς τυχόντος ὑδρίζομέντας, καὶ κατὰ κόρην παιο-
μέντας, ὥσπερ τῶν ἀνδρετόδαν τὰ ἀτιμότατα. Φίλιππον γὰν τὸν
Μακεδόνα ἐγὼ διεσάρενος, ὃδε πρατεῖν ἔμαυτος δυνατὸς ἦν. Ἐδείχ-
θη δὲ μοι ἐν γανγρίσι τινὶ, μισθῷ ἀκέμενος τὰ σαρῶν τῶν ὑποδημάτου.
Πολλὸς δὲ καὶ ἄλλος ἦν ἴδειν ἐν ταῖς τειόδοις μεταιτέντας. Εἴρεται
λέγω, καὶ Δαρεῖος, καὶ Πολυκράτειος.

ΦΙΛ. "Ατοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μικρῷ δεῖν
ἀπιστεῖ. Τί δὲ ὁ Σωκράτης ἐπρεπτεῖ, καὶ Διογένης, καὶ εἴ τις ἄλλος
τῶν σοφῶν; ΜΕΝ. 'Ο μὲν Σωκράτης κακεῖ περιέρχεται (b) διελέγχων
ἀπαντας σύνεισι δ' αὐτῷ Παλαμαίδης, καὶ Ὁδυσσεὺς, καὶ Νέσωρ, καὶ
εἴ τις ἄλλος λάλος νεκρός. "Ετι μέντοι ἐπεφύσσοτο αὐτῷ, καὶ διώδη-20
κει ἐκ τῆς φρεγμακοποσίας τὰ σκέλη. 'Ο δὲ βέλτιστος Διογένης
παροικεῖ μὲν Σχεδαναπάλῳ τῷ Ἀσσυρίᾳ, καὶ Μίδᾳ τῷ Φρυγίᾳ, καὶ
ἄλλοις τισὶ τῶν πολιτειῶν ἀκάνθην δὲ οἷμαζόντων αὐτῶν, καὶ τὴν
παλαιὰν τύχην ἀναμετρεμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(a) διδάσκοντας.] He alludes to the case of Dionysius, already mentioned.

(b) διελέγχων ἀπαντας.] Socrates told the Athenian judges, when they sat upon his trial, "That the God, or Genius, "had commanded him to question all men, and convince "them of their ignorance of virtue." (Observe how like a person commissioned he speaks.) And again, he says, Οἰον δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πολεῖ ταύτη προστεθεικέναι, τοίστον
ὄντας ὡς ὑμᾶς ἐγείρων, καὶ πειθῶν, καὶ ὀνειδίζων ἔνα τοκετὸν ὃδὲν
πασύνομα. "As God seems to me to have placed me over "this city, being such a person, as I cannot cease to excite, "and persuade, and ubraid every single man." *Plat. in Apol-*
log. And it hath not been doubted, by many wise and learned Christians, that God raised him a light in the days of darkness; as he had so wonderfully enlightened his mind, that no man, of the Gentile world, ever before or after him shone forth with such clear evidence, and strong conviction, against the corruptions of mankind. It is, therefore, with me no question that God appointed and inspired him to be, in some measure, a *light to direct the Gentiles*.

ὕπτιος κατακείμενος ὡδεις μάλα τραχείᾳ καὶ ἀπηνεῖ τῇ Φωνῇ, τὰς οἰμωγὰς αὐτῶι (a) ἐπικαλύπτων, ὡςε ἀνιᾶσθαι τὰς ἄνδρας, καὶ διασκέπτεσθαι μετοικεῖν, ἢ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἴκανᾶς.—Τί δὲ τὸ ψήφισμα ἦν. ὅπερ ἐν 5 ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλεονάσων; ΜΕΝ. Εὗγε ὑπερηντας· καὶ γὰρ οἴδ’ ὅπως περὶ τέττας λέγειν προσθέμενος, παμπολὺ ἀπεπλανήθη τὸ λόγον. Διατερζόντος γάρ μια παρέστησαν οἱ (b) πρωτάνεις ἐκκλησίαν περὶ τῶν κοινῆς συμφερόντων. Ἰδὼν δὲ πολλὰς συνθέουσας, ἀναμιχεῖς ἐμαυτὸν τοῖς γενεροῖς εὐθὺς εἰς τὴν αὐτὸς 10 ἦν τῶν (c) ἐκκλησιαστῶν. Διαφέρει μὲν δὲ καὶ ἀλλοι τελευταῖον δὲ τὸ περὶ τῶν πλεονάσων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλὰς δεινὰ, βίαια, καὶ ἀλαζονεῖς, καὶ ὑπεροφία, καὶ ἀδικία, τέλος ἀνασάς τις τῶν δημαρχηγῶν ἀνέγνω ψήφισμα τοιοῦτο.

Ψήφισμα.

15 “Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλεόνοι δρῶσι παρὰ τὸν βίον, “ ἀργάζοντες καὶ βιαζόμενοι, καὶ πάντα τρόπον τῶν πενήτων καταφρεο-
“ γόντες, δίδοκται τῇ (d) βαλῆ καὶ τῷ δῆμῳ, ἐπειδὴν ἀποθάνωσι, τὰ
“ μὲν σώματα αὐτῶν κολάζεται, καθάπερ καὶ τὰ τῶν ἄλλων ποιη-
“ εῖν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄντα ἐς τὸν βίον, καταλύεσθαι
20 “ ἐς τὰς ὄντες, ἀχεις ἀνὲν τῷ τοιάτῳ διαγάγωσι (e) μυριάδας, ἐτῶν
“ πάντες καὶ εἴκοσιν, ὄντας ἐξ ὄντων γηγόμενοι, καὶ ἀχθοφοροῦντες, καὶ ὑπὸ
“ τῶν πενήτων ἐλαυνόμενοι. Τάντεστεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς
“ ἀποθανεῖν.” — (f) “Εἶπε τὴν γνώμην Κρατιών Σκελετίων,

(a) *ἐπικαλύπτων.*] Stephanus renders this word by *obscu-rans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) *πρωτάνεις.*] See the notes upon *Conc. Deor.*

(c) *ἐκκλησιαστῶν.*] *Ἐκκλησιαστής* signifies, *one-of-the-assembly-of-the-people*. I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-such-assemblies*, than a *member of one*.

(d) *βαλῆ καὶ δῆμῳ.*] See the notes upon *Conc. Deor.*

(e) *μυριάδας.*] *Mυριάς* signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) *Εἶπε τὴν γνώμην.*] When any man offered a decree, or a law, to be passed, either in the senate, or assembly of the

“Νεκυσιεὺς, Φυλῆς Ἀλιβαντίαδος.”—Τέττα ἀναγνωσθέντος τῷ ψηφίσματῷ, (a) ἐπεψήφισαν μὲν αἱ ἀρχαὶ, ἐπεχειρούντος δὲ τὸ ταλῆθος, καὶ ἐνεργούμενοτο ἡ Βριτῶν, καὶ ὑλακτητον ὁ Κέρθερ. Οὕτω γάρ ἐνελῦ γίγνεται, καὶ κύριος, τὰ ἀνεγνωσμένα.

13. Ταῦτα μὲν δῆ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ἐπερ ἀφίγμεν ἔνεκα, τῷ Τειρεσίᾳ προσελθών, ἵκετενον αὐτὸν τὰ πάντα διηγούμενον, εἰπεῖν πρός με, ποῖον τινα ἡγεῖτο τὸν ἄριστον βίον. ‘Ο δὲ γελάσας (ἔει δὲ τυφλόν τι γερόντιον, καὶ ἀχρεὸν, καὶ λεπτόφωνον), “Ω τέκνον (Φησί) τὴν μὲν αἰτίαν οἴδα σε τῆς ἀπορίας, στι παρὰ τῶν σοφῶν ἐγένετο, & τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ατὰρ ἐθέμις 10 λέγειν πρός σέ ἀπείρηται γάρ ἵππο τῷ Ραδαμάνθυ. Μηδαμῶς, (ἔφη) ὁ Πατέριον ἀλλ’ εἰπὲ, καὶ μὴ περιτίθητε με σὸν τυφλότερον περισσόντα ἐν τῷ βίῳ.” Ο δὲ, δῆ με ἀπαγαγγάλη, καὶ πολὺ τῶν ἀλλων ἀποστάσας, πέρια προσκύψας πρὸς τὸ σε Φησίν. “Ο τῶν (b) ιδιωτῶν ἄριστον βίον καὶ σωφρονέστερον ὡς τῆς ἀφροσύνης πανσάρεντο τὰ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχαὶ ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, to propose that opinion. The following proper names have here been occasionally made, and humorously adapted, by Lucian. I accordingly take the liberty to render Ἀλιβαντίας by the made word *exsanguana*, the bloodless. I would render the whole sentence thus, in English: *Skull*, the son of *Skeleton*, a native of *Ghostland*, of the tribe of the bloodless, proposed this decree—*Ἀλιβαντίας*, ab a priv. & λείβας *gutta*, vel *humor*.

(a) ἐπεψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted for the question, he put his white pebble into the urn, placed for that purpose in the assembly; if against it, the black one. See *Pott. Antiq.*

(b) ιδιωτῶν.] Plain unlearned men.

(c) τέλη καὶ ἀρχαὶ.] The ends for which the world was made, and the principles out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

“καὶ (a) καταπτύσας τῶν (b) σοφῶν τάττων συλλογισμῶν, καὶ ταῦτα
“τοιαῦται λῆπτοι ἡγυπτάμενοι, ταῦτα μέοντον ἐξ ἀπαντος θηράστη, ὥπερ, τὰ
“περὶ τοῦ Θέμενος, περιεδράμησι γελῶν τὰ πολλὰ, καὶ (c) περὶ⁵
“μηδὲν ἐσπεδακάς.” (d) “Ως εἰπάν, πάλιν ἀρέο κατ’ Ἀσφοδελὸν
λειρῶνται.”

14. Εγὼ δὲ (καὶ γάρ ἔδη ὁψὲ τοῦ), “Αγε δι, ἀ Μιθροῦσερζάνη,
“(Φημι) τὸ διαρέλλομεν, καὶ τὸν ἀπιμεν αὐτὸς ἐσ τὸν βίον;” Ο δὲ
πρέπει ταῦτα, “Θάρρει, (Φονοῦ) ἀ Μένιππε, ταχῖσταν γάρ σοι καὶ
“ἀπεργυμαντικοδεῖξαν ἀτραπόν.” Καὶ δὴ ἀπαγγελγάν με τρόπος τι
10 χωρίου τοῦ ἀλλα Σοφοράτερον, δεῖχας τῇ θερετικῷ πόρῳσθεν ἀμεινόν τι
καὶ λεπτὸν ἀσπερ διὰ κλειθρίας ἰσρέον Φᾶς, “Ἐκεῖνο (εὐρη) ἐστι τὰ
“ἰσρέα τὰ Τροφωνία, κακεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην
τὴν ἀνίθι, καὶ εὐθὺς ἔστι τῆς Ἑλλάδος.” Ήδεῖς δὲ τοῖς εἰρημένοις
τὴν, καὶ τὸ Μάργον ἀσπασάμενοι, χαλεπῶς μάλα διὰ τὰ σομιά
15 ἀγερπύσας, ἐκ οἰδ' ὥπερ, ἐν Δεῖπνοις γήγενος.

[a] *Καταπτύσας.*] Stephanus shews that *καταπτύνω* usually governs a genitive case, probably of the preposition *κατά*, *contra*, in composition.

(b) *σοφῶν συλλογισμῶν.*] *The cunning arguments*, or *sofismi*, upon which the philosophers so much valued themselves.

(c) *περὶ μηδὲν ἐσπεδακάς.*] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) *‘Ως εἰπάν, &c.*] *Odys. xii.*

ΔΙΑΛ. λγ'. Χάρων, ή Ἐπισκοπῆς.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελάεις, ὦ Χάρων; ή τί τὸ πορθμεῖον ἀπολιπῶν, δεῦρο ἀνελήνυθας ἐσ τὸν παρθεῖον ἡμέραν, & παντας εἰωθάς ἐπιχωριάζειν τοῖς ἄντα πράγμασι; ΧΑΡ. Ἐπειδύποτο, ὦ Ἐρμῆ, οἶδεν ὅποιον ἐστι τὰ ἐν τῷ βίῳ, καὶ ἡ πράξεων οἱ ἀνθρώποι ἐν αὐτῷ, ή τίνων σερβίουν, πάντες οἱμάζοις κατισύντες παρ' ἡμῖν; οὐδεὶς γάρ τινάν ἀδειρτεῖ 5 διέπλευσεν. Αἰτησάμενον τὸν παρὰ τὸ ἄδειον καὶ αὐτὸς απειρ, καὶ ὁ Θετιλαὸς ἐκεῖνος (a) νεανίον, μίαν ἡμέραν λειπόνεως γενεσθαι, ἀνελήνυθας ἐσ τὸ φῶς. Καὶ μοι δόκω ἐσ δέον ἐντευχηκένας τοιούτοις γεναγύνεσις γάρ τοι οὐδὲ οὐδὲ με ἔνυπερινοσῶν, καὶ δεῖξεις ἔκεισα, ὡς ἂν εἰδὼς ἀπειλεῖ. ΕΡΜ. Οὐ σκολόπιοι, οὐ πορθμεῖον ἀπέρχομεν γέρε τι 10 διακονητόμενον (b) τῷ ἄντα Διὶ τῷν ἀνθεπιπτῶν. Οὐ δὲ ὁζύθυμος τέ ἐστι, καὶ δέδια μὴ βραδίναντά με, ὅλον ὑμέτερον ἐδογεῖναι, παραδίδεις τῷ ζῷῳ. ή ὅπερ τὸν "Ηφαιστον περάνην ἐποίησε, ριψὴ καμὲ τεταγὼς τὸ ποδὸς ἀπὸ τὸ θεοπετότε βηλῆς ὡς ὑποσκάζων γέλωτα παρέχομεν καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περιέψεις τὸν με (d) ἄλλως πλανώ- 15

(a) νεανίον.] *Protesilaus.* See your dictionary for him.

(b) τῷ ἄντα Διὶ.] *To Jove above.* Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) οἰνοχοῶν.] Alluding to Vulcan's hobbling manner of helping the Gods to nectar; which was so humourous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which Jupiter and Juno were then engaged. *Hom. Il. i.*

(d) ἄλλως.] *Frustra* is an odd signification of ἄλλως. Perhaps, it is used in this sense, from the common meaning, *aliter*; because, when a man doth any thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's *Phæd.* Τάντα μοι δόκω ἄλλως λέγεν, "Hæc " mihi videor frustra dicere."

μενον ὑπὲρ γῆς, καὶ ταῦτα, ἐταῖρον, καὶ ξύμπλετον, καὶ συνδιάκτορον
ἄν; Καὶ μὲν καλῶς εἶχεν, ἡ ταῖς Μαίας, ἐκείνων γάν σε μεμνῆσθαι,
ὅτε μηδὲ τώποτε σε ἡ ἀνθεῖν ἐκέλευσα, ἡ πρόσκωπον εἶναις ἀλλὰ σὺ,
μὲν ἔργκεις ἐπὶ τῷ καταστράματον ἐκταθεῖς, ἀμες, ὅτα καρέρης
5 ἔχων ἦ, εἴ τινας λάλουν νεκρὸν εὔροις, ἐπείνω παρ' ὅλον τὸν πλάνην
διαλέγηται ἐγὼ δὲ πρεσβύτης ἄν, τὸν δικαπίαν ἔλκων, ἐρέστω μόνον.
Ἄλλὰ πρὸς τῷ πατέρος, ὡς φίλατον Ἐρμῆδιον, μὴ καταλίπης με
περιμηγκαῖς δὲ τὸ ἐν τῷ βίῳ ἄπαντα, ὡς τι καὶ ἴδων ἐπανέλθοιμε.
Ως ἦν με σὺ ἀφῆς, ἐδὲν τῶν τυφλῶν διοίσω. Καθάπερ γὰρ ἐκεῖνοι
10 σφάλλοιται διολισθαίνοντες ἐν τῷ σκότῳ, ὅτα δὲν κάγαροι τοι πάλιν
ἀμβλυώτεροι πρὸς τὸ φῶς. Ἀλλὰ δός, ὡς Κυλλήνε, μοι ἐς ἀει
μέμνησομεν τὸν χάρην. ΕΡΜ. Τατὶ τὸ πρᾶγμα πληγῶν αἵτιον
κατασήσεται μοι. Ορῶ γάν ἦδη τὸν μισθὸν τῆς περιπούσεως τῷ
ἀκόνδυλον παντάπασιν ημῖν ἐσόμενον. Υπεργυητέον δὲ ὄμως τι γὰρ
15 ἄν καὶ πάλη τις, ὅποτε φίλον τις ἄν βιάζοιτο; Πάντα μὲν γάν σε
ἴδειν κατ' ἔκαστον ἀκριβῶς ἀμέμχανον ἐσιν, ὡς πορφυρεῦ πολλῶν γὰρ
ἄν ἐτῶν ή δικτριβή γένοιτο. Είτα ἐμὲ μὲν ἀποκηρύγτεοδην δεῖσε,
καθάπερ ἀποδράντα ἀπὸ τῷ Διός· αὐτὸς δὲ καὶ αὐτὸν καλύσσει ἐνεργεῖν τὰ
τῷ θανάτῳ ἔργα, καὶ τὴν τῷ Πλάτωνος ἀρχὴν (α) ζημιῶν, μὴ νεκ-
20 θραγωγῆνται πολλὴ τῷ χρόνῳ. Καὶ οὐτῶντος Αἰσκός ἀγανκισθῆσεν
μηδὲ διολέν ἐμπολῶν. Ως δὲ τὰ κεφάλαια τῶν γιγνομένων ιδεῖ,
τέττατο δὲ σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὡς Ἐρμῆ, ἐπινόει τὸ βέλτιστον. Εγὼ δὲ ἀδὲν
οἶδα τῶν ὑπὲρ γῆς, ξένον ἄν. ΕΡΜ. Τὸ μὲν ὄλον, ὡς Χάρων ὑψηλῆ
25 τινος ἡμῖν ἔδει χωρίς, ὡς αὐτὸς ἐκείνης πάντη ἰδοίσ. Σοι δέ, εἰ μὲν ἐς τὸν
ἔργον ἀνελθεῖν δυνατὸν ἔν, ὅτι ἄν ἔκαμνον ἐκ περιποῆς γὰρ ἀν
ἀκριβῶς ἄπαντα καθεδεύσας. Επιτὶ δὲ ἡ θέματος εἰδόλοις αὐτὸν ἐπιβατεῖν τῶν βιοτείων τῷ Διός, ἀρα μηδὲν ὑψηλὸν τι ὅρος περι-
σκοπεῖν. ΧΑΡ. Οἰσθα, ὡς Ἐρμῆ, ἀπει εἰώθα λέγειν ἐγὼ πρὸς
30 ὑμᾶς, ἐπειδῶν πλέωρεν; Οπόταν γὰρ τὸ πνεῦμα καταπούσα
πλαγία τῇ ὁδῷν ἐμπέσῃ, καὶ τὸ κύριον ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν
ὑπὸ ἀγνοίας κελεύετε τὴν (b) ὁδόννα σεῖλας, οὐ ἐνδέηται ὀλίγον τῷ

(a) ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σε δὲ καὶ αὐτὸν καλύσσει ἐνεργεῖν τὰ τῷ θανάτῳ ἔργα, μὴ νεκραγωγῆνται πολλὴ τῷ χρόνῳ, καὶ τὴν τῷ Πλάτωνος ἀρχὴν ζημιώσει. According to which reading I have also rendered it.

(b) ἐθόρητα σεῖλας.] To furl the sail.

(a) ποδὸς, ἡ συνεκδοσιεῖν τῷ πνεύματι. Ἐγὼ δὲ τὸν ἡσυχίαν ἄγειν παραπλεύομαι ὑπεῖ· αὐτὸς γὰρ εἰδέναι τὰ βελτία. Κατὰ ταῦτα δὲ καὶ σὺ πράττε, ὅπόσα καλῶς ἔχειν νομίζεις κυνηγοῦτος νῦν γε ἄν. Ἐγὼ δὲ, ὡσπερ ἐπιβάταις νόμος, σιωπή καθεδρίμαι, πάντα πειθόμενος κελεύοντί σοι. ΕΡΜ. Ορθῶς λέγεις, αὐτὸς γὰρ εἰσομαι 5 τὸ ποιτέον, καζευρήτω τὸν ἴκανην σκοπόν. Αρέγγει λέγεις, ἡ Καύκασος ἐπιτίδεις, ἡ ὁ Παργασσὸς ὑψηλότερες, ἡ ἀμφοῖν ὁ Ολυμπός ἐκείνος; Καὶ τοις ἐφ φαῦλον τὸ ἀνεμονήσθην ἐξ τοῦ Ολυμπον ἀπιδάν· συγκαμεῖν δέ τις καὶ ὑπαρχήσαις καὶ σὲ δεῖ. ΧΑΡ. Πρόστατες πρόταγμά σου γὰρ ὅσα δυνατά.

3. ΕΡΜ. Ὁ Ομηρός ὁ ποιητής Φησι τὸς (b) Ἀλαέως νίκας, δύο καὶ αὐτὸς ὄντας ἐτί παῖδας, ἐθελῆσαι ποτε τὸν Οσσαν ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ολύμπῳ, εἴτα τὸ Πήλιον ἐπί αὐτῷ, ἴκανην ταῦτην κλίμακας ἔχειν οἰομένης καὶ πρόσθιστιν πρὸς τὸν βραχόν. Ἐκείνω μὲν ἐν τῷ πειρακίῳ (ἀτασθάλω γὰρ ἡτον) δικαῖος ἐπιστάτην. 15 Νὰ δὲ (ἢ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βιλεύομεν) τί ἐχεις οἰκοδομεῖσθαι καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδεῖτες ἐπάλληλα τὰ δέῃ, ὡς ἔχοιτεν ἀφ' ὑψηλοτέρης ἀκριβεστέραν τὸν σκωπόν; ΧΑΡ. Καὶ δυνησόμεθα, ὡς Ερμῆ, δύο ὄντες ἀναβέσται, ἀράμενοι τὸ Πήλιον ἢ τὸν Οσσαν; ΕΡΜ. Διὰ τί δ' ἐκ ἀν, ὡς Χάρων; Ἡ αἰξιοῖς ἡμᾶς 20 ἀγεννητέρες εἴναι τοιν βρεφυλλίον ἐκείνοιν, καὶ ταῦτα, Θεὸς ὑπάρχοντας; ΧΑΡ. Οὐκέτι ἀλλὰ τὸ πρᾶγμα δοκεῖ μεοι ἀπίθανόν τινα μεγαλεργίαν ἔχειν. ΕΡΜ. Εἰκότας, Ἰδιώτης γὰρ εἰ, ὡς Χάρων, καὶ ἡκίσια ποιητικός. Ο δὲ γεννάδας Ομηρός απὸ δυοῖν σιχοῖν αὐτίκα ἡμῖν ἀριστόν ἐποίησε τὸν βραχόν, γέτω ρεδίως συνίσθετις τὰ δέῃ. 25 Καὶ θαυμάζω εἴ σοι ταῦτα τεράστια εἴναι δοκεῖ τὸν Ατλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἰς ἄν φέρει, ἀνεχων ἡμᾶς ἀπαντάς. Ακέστις δὲ ἵστις καὶ τὰ ἡμεῖς ἀδελφά πάρεται, τὰ Ήρακλέους, ὡς διαδέξαιτο ποτε αὐτὸν ἐκείνον τὸν Ατλαντα καὶ ἀναπταύσεις πρὸς ὄλιγον τὰ ἄγθης, ὑποθεῖς ἔαυτὸν φροστή. ΧΑΡ. Ακέω καὶ ταῦτα. Εἰ δὲ ἀληθῆ ἐσι, 30 σὺ ἀν, ὡς Ερμῆ, καὶ οἱ ποιηταὶ εἰδῆτε. ΕΡΜ. Ἀληθέσατα, ὡς Χάρων, ἡ τιγρές γὰρ ἔνεκα σοφοὶ ἄνδρες ἐψεύδοισο ἀν; — Ως εἰ αναμοχλεύωμεν τὸν Οσσαν πρώτου, ὡσπερ ἡμῖν ὑφηγεῖται τὸ ἔπειρος ὁ ἀρχιτέκτων Ομηρός,

Αὐτὰρ ἐπ' Οσση Πήλιον εἰνοσίφυλλον.

10

35

(a) ποδὸς.] Πέτη is used to signify that rope by which the lower corner of a sail is managed, called, in English, the sheet. The Latins also called this rope, *pes*:

Una omnes fecere pedem.

Virg. *Æn.* v.

(b) Ἀλαέως νίκας.] *Otus* and *Ephialtes*.

— Ορέας, ἀπός τοῦ ποταμοῦ τοιωτικῶς ἐξεργασθεῖται; Φέρε οὐκέτις τοῦ ποταμοῦ, ἢ τὴν ταῦτα ἵκανα, ἢ ἐποικοδομεῖν ἔτι δεῖσι. — Πασπαῖς Κάτω ἔτι ἐσμὲν ἐν τῇ ἵπαρχειᾳ τῇ ἡραντῇ ἀπὸ μὲν γὰρ τῶν ἑώρων, μόνης Ἰανίας καὶ Λυδίας φαινεται. Ἀπὸ δὲ τῆς ἐσπέρας. ἢ πλέον 5 Ιταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρχιών, (α) τὰ ἐπὶ τάδε τῇ Ισερί μόνον. Κάκκειθεν ἡ Κεύτη ἢ πάνυ σαφῶς. Μετακινητέος οὐδὲν, ἡ πορθμεῖν, καὶ ἡ Οίτη, ἡ οὐκέτη, εἴτα ὁ Παργασσός ἐπὶ πᾶσιν. ΧΑΡ. Οὔτω ποιῶμεν· ὅσα μόνον μὴ λεπτότερον ἐξεργασθώμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τῇ πιθανῇ, εἴτα συγκαταρρίφθεντες αὐτῷ 10 φικρᾶς τῆς Ὁμέρου οἰκοδομητικῆς πειρατῶμεν, ξυντριβέντος τῶν κρανίων. ΕΡΜ. Θάρρες ἀσφαλῶς γὰρ οὐκεὶ ἄπαντα μετατίθει τὴν Οίτην, ἐτικυλινδεῖσθα καὶ ὁ Παργασσός. Ἰδί, ἐπάνευροι αὗτις. Εὗ 15 οὐχεῖς, πάντας οἴρων. Ἀνάβασιν οὐδὲν καὶ σύ. ΧΑΡ. Ὁρεξον, ὡς Ἐρμη, τὴν χεῖρα· ἢ γὰρ ἐπὶ μικράν με ταύτην τὴν ρεγκανήν ἀναβούσαζεις. 15 ΕΡΜ. Εἴγε μὲν ίδειν ἐθέλεις, ὡς Χάρων, ἀπαντά, ὅποι ἔνι δὲ ἀμφα, καὶ ἀσφαλῆ, καὶ φιλοθεάμενον εἴναι. Ἀλλ' οὐχ μετὰ τῆς διξιάς, καὶ Φείδης μὴ κατὰ τὴν ὀλισθητὴν πατεῖν. Εἴγε ἀνελήλυθες καὶ σύ. Καὶ ἐπείπερ δικίρυμος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἡ πραγματεία λαβόν μενοι, καθεξάμεθα. Σὺ δέ μοι οὐδὲν ἐν κύκλῳ περιβλέπων ἐπισκόπειε 20 ἄπαντα.

4. ΧΑΡ. Ορέω γῆν πολλὴν καὶ (b) λίμνην τινὰ μεγάλην περιέρρενταν, καὶ ὅρη, καὶ ποταμὸς, τῇ Κακυτῇ, καὶ Πυριφλεγέντοι μειζονας· καὶ ἀνθρώπους πάνυ σμικράς, καὶ τινας φωλεὺς αὐτῶν. ΕΡΜ. Πόλεις ἀκείναι εἰσιν, τοις φωλεύσι εἴναι γομίζεις. ΧΑΡ. Οἰσθας, ὡς Ἐρμη, ἡσ 25 ἀδίν οὐδὲν πέπρακται; Ἀλλὰ μάτην τὸν Παργασσὸν αὐτῇ Κασαλίας, καὶ τὴν Οίτην, καὶ τὰ ἄλλα ὅρη μετεκτινήσαμεν. ΕΡΜ. Οτι τί; ΧΑΡ. Οὐδὲν ἡπρίστες ἔγωγε ἀπὸ τῆς ἡψηλῆς ὄρων. Ἔνθαλόμην δὲ ἢ πόλεις, καὶ ὅρη αὐτῷ μόνον, ὀπερερ ἐν γεαφαῖς ὅραι, ἀλλὰ τὰς ἀνθρώπους αὐτὸς, καὶ ἡ πράτηται, καὶ οὐδὲ λέγουσιν ὀπερερ ὅτε με τὰς ἀργάτον ἐνιυχῶν εἰδεις γελῶνται, καὶ ἥρη με, ὅ, τι γελῶν; Ἀκόσας γάρ τιν, οὐδενὸς οὐπερβολήν. ΕΡΜ. Τι δὲ τοῦτο; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τάδε τῇ Ισερί.] *The-places-upon-these-hither-parts of the Ister; that is, “next to him, as he stood.”* For the article ὁ, with the syllable δὲ, as ὅδε, ὥδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ὅτι; as, ἐπὶ δέ τῇ πολεῖ, *in hac urbe.*

(b) λίμνην τινὰ.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δεῖπνον, οἵματι, κληθεῖς, ὑπό τιν^{τον} τῶν φίλων, “Ἐς τὴν ὑπερασπαν
“μάλιστα ήξεν,” ἔφη, καὶ μεταξὺ λέγοντ^{τον} ἀπὸ τῆς τέγκτης κεραμίδης
ἐπιπεσθεῖσα, ἐκ οὗ ὅτε κινήσαντ^{τον}, ἀπέκτεινεν αὐτὸν. Ἐγέλασα
τὸν ἐπιτελέσαντ^{τον} τὴν ὑπόσχεσιν. “Εοικα δὲ καὶ νῦν ὑποκατασθή-
σεσθαι, ὡς μᾶλλον βλέπομεν καὶ ἀκίνοιμεν. ἘΡΜ. “Ἐχ” ἀτρέμας, 5
καὶ τότε γὰρ ἔγειρα ιδομαιίσοι. καὶ ὁδούδερεκέσατον ἐν βραχεῖ ἀπορευώ,
παρ^τ Ὁμήρος τινὰ καὶ πρὸς τότε ἐπαδήν λαβάν. Καπειδὰν εἴπω τὰ
ἔπη, μέμνητο μηκέτι ἀμβλυώτερι, ἀλλὰ σαφᾶς πάντας ὁράνυ.
ΧΑΡ. Λέγε μένον. ἘΡΜ.

“Ἄχλιν δ’ αὖ τοὶ ἀπ’ ὁρθαλμῶν ἔλον, οὐ πρὶν ἐπῆν, 10

“Οφρ” εὖ γινώσκεις ἡμὲν Θεὸν ἡδὲ καὶ ἄνδρα.

ΧΑΡ. Τι ἔσιν; ἘΡΜ. “Ηδη ὁράς; ΧΑΡ. “Υπερφυῖς γε· Τυφλὸς
ὁ Λυγκεὺς ἔκειν^{τον}, ὡς πρὸς ἐμὲ ὡς εἰ τὸ ἐπὶ τότε προδίδασκόν
με, καὶ ἀπεκρίνεις ἴρωτάντι. Ἀλλὰ βάλει κατὰ τὸν Ὁμηρον κάγια
ἔρωμαί σε, ὡς μάθης ἐδ’ αὐτὸν ἀμελῆ ὄντας με τῶν Ὁμηρος; ἘΡΜ. 15
Καὶ πόθεν σὺ ἔχεις τὰ τῶν ἔκεινα εἰδένας, ναύτης δεὶ καὶ πρόσκωπ^{το}
ῶν; ΧΑΡ. Ορῆς; Ὁνειδιστὸν τότε ἐς τὴν τέχνην ἔγειρε δὲ ὁπότε
διεπόρθμενον αὐτὸν ἀποθανόντα, πολλὰ ραψῳδῶν^{τον} ἀκόσας, ἐνίαν
ἔτι μέρενημεσ. Καίτοι χειρῶν ἡμᾶς ἐμικρὸς τότε κατέλαθεν. Ἐπει
γὰρ ἥρξατο ἀδειν ἐπάνυ αἰσιόν τινα ἀδήν τοῖς πλέοσιν, “(α) Ὡς 20

(a) ‘Ως ὁ Ποσειδᾶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third καὶ downward, instead of coupling a verb to what goes before, as the former καὶ’s have done, unnaturally subjoins the participle κυκῶν to θνέλλας ἀρόθυνε; so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδᾶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκῶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἀπεισὼν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

“ ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ
 “ τοξόνην τινὰ ἐμβαλάν τὴν τράπαιαν, καὶ πάσις τὰς θύελλας ἀρόθυνε,
 “ καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν, ὑπὸ τῶν ἐπῶν, χειρὶς ἄφρω
 καὶ γυνόφρῳ ἐμπεσάν, ὅλιγος δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. “ Οτε ταῦ
 5 καὶ ναυτιάσας ἵκεν ἀπήμεσε τῶν βαθυδιῶν τὰς πολλὰς (a) αἰτῆ
 Σκύλλην, καὶ Χαρίσσει, καὶ Κύκλωπι. ‘ΕΡΜ. Οὐ χαλεπὸν οὐδὲν ἐκ
 τοστέτε ἐμέτε διάγε (b) γάν διαφυλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: ‘Ως ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ἀρόθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τοξόνην τινὰ ἐμβαλάν τὴν τράπαιαν, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν ἵπε τῶν ἐπῶν, χειρὶς ἄφρω καὶ γυνόφρῳ ἐμπεσάν, ὅλιγος δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms*; and then, the *confusion of the sea*. But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader's satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: “ Etenim postquam “ cantilenam quandam navigantibus non admedium prospes- “ ram neque salutarem fuisse auspicatus, carminum vi “ impulsus Neptunus, et nubes convocavit, atque tridente “ velut toryna (instrumento, quo in olla aliquid teritur et “ agitatfir inter coquendum) injecto, cum fluctuum procellas “ excitavit, tum aliis multis turbis universum miscebat mare, “ adeo ut parum absfuerat, quin tempestas, quæ una cum “ densa caligine imminebat, navem nobis subvertisset.” The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αἰτῆ Σκύλλην, &c.] Perhaps, the meaning is, “ that he vomited out many of his rhapsodies *along with Scylla and Charybdis, &c.*” that is, *along with* his descriptions of these;” which meaning I prefer.

(a) γάν.] Though this particle be in the best editions, yet I see no use of it here, since ἐπ goes a little before.

ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γάρ ὁδὸς ἐσις τάχισθαι ἀνήρ, οὐδὲ τε, μέγας τε,
"Εξοχούσιος ἀνθεώπων κεφαλὴν ὥδος εὐρέας ἄμφες;

ΕΡΜ. Μίλων θεός ὁ ἐκ Κροτωνοῦ ἀθλητής. Ἐπικροτῶσι δὲ αὐτῷ
οἱ Ἑλληνες, ὅτι τὸν ταῦρον ἀράμενον φέρει διὰ τῆς σαδίας μέσης. 5

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἀνὴρ, ὁ Ἐρμῆς, ἐπαινοῦσιν, ὃς αὐτὸν
σοις τὸν Μίλωνα μὲν ὅλίγον ἐυλαβεῖται ἐνθυμοτατεῖς τὸ σκαφίδιον,
ἐπότεν ἡκηρὸς ἡμέας ὑπὸ τῆς ἀμαχωτάτης τῶν ἀγλαγωνισῶν κατα-
παλαιοθεῖς τῆς θανάτου, μηδὲ ἔμνεις ὅπως αὐτὸν ὑποσκελίζει. Κατὰ
οὐκανάτης ἡμέαν δηλαδὴ μεμνημένον τῶν σεφάνων τόπων, καὶ τῆς χρότου. 10
Νῦν δὲ μέγα φρονεῖ θαυμαζόμενον περὶ τῆς ταύρου φορᾶ. Τί δὲ
οἰνθῶμεν; Ἄρα (α) ἐλπίζειν αὐτὸν (b) καὶ τεθυνθεῖσι ποτε; ΕΡΜ.
Πόθεν ἐκεῖνος θανάτου νῦν μνημονεύεται ἀνὴρ ἀκμῆς τοσαύτη; 15
ΧΑΡ. "Εα τόπον ἐκ εἰς μακρὰν γέλωται ἡμέαν παρέξοιται, ὅπότε ἀν-
πλέῃ, μηδὲ ἐμπίδαι, δικαιόπως ταῦρον ἔτι ἀρασθαι δυνάμενον.

5. Σὺ δέ μοι ἐκεῖνο τίπε, Τίς τε ἡρόδος ἀλλοῦ ὁ σεμνὸς ἀνήρ;
ἢ χαροῦσθαι, ὁς τὴν ἀρχὴν πάλαι Μίδων ἔχονταν, νῦν Περσῶν ὥδοι
ἐποίησεν εἶναι. Καὶ Ἀσσυρίων ἔναγκες θεός ἐκράτησε, καὶ Βαβυ-
λῶνα παρετίσατο· καὶ νῦν ἐλαστεόντες ἐπὶ Διδίσιν εἴσκεν, ὡς καθελῶν 20
τὸν Κροῖσον, ἀρχοις ἀπάντων. ΧΑΡ. Ο Κροῖσος δὲ ποτε κα-
κεῖνός ἐστιν; ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν
τὸ τετραπλῆν τεῖχον. Σάρδεις ἐκεῖνας. Καὶ τὸν Κροῖσον αὐτὸν
ορᾶς ὥδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλων τῷ Ἀθηναϊῳ διαλε-
γομένον; Βόλεις ἀκάτωμεν αὐτῶν ὅ, τι καὶ λέγεται; ΧΑΡ. Πάγῳ 25
μὲν θν.—ΚΡΟΙΣ. "Ω ζένε Ἀθηναῖε (εἰδες γάρ με τὸν πλεῖστον,
"καὶ τὴς θησαυρὸς, καὶ ὅσος ἀσημος χρυσός ἐστιν ἡμέαν, καὶ τὴν ἄλλην
"πολυτέλειαν) εἰπέ μοι τίνας ἡγῆται τῶν πολιτῶν ἀνθεώπων εὐδαιμονέστε-
"τον εἴναι." ΧΑΡ. Τι ἀρέσκει Σόλων ἐρεῖ; ΕΡΜ. Θάρρει. Οὐδὲν
ἀγενές, ὁ Χάρων. ΣΟΛ. "Ω Κροῖσε, ὀλίγος μὲν εὐδαιμονευεις. Εγὼ 30

(a) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(b) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: "Is it, that he expects to die also? (That is) Must we think that he expects to be, at any time, concerned with "death too, as he is, at present, engaged in the affairs of "this life?"

“ δὲ ὁν οἶδα, Κλίονι, καὶ Βίτωνα ἡγεμονευεῖτες γενέσθαι,
“ τὰς τῆς ἱερείας παιδίδις.” ΧΑΡ. Τῆς Ἀργόθεν Φοισὶν ἐτόπῳ, τὰς
ἄμα πρώτην ἀποδινόντας, ἐπεὶ τὴν μετέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς
ἀπήντης ἄχρι πρὸς τὸ ιερόν. ΚΡΟΙΣ. “ Ἔσα. Ἐχέτωσαν τὰ πρῶτα
5 “ ἐκεῖνοι τῆς εὐδαιμονίας. Οἱ δεύτεροι δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλο
“ ὁ Ἀθηναῖος, ὃς εὐτὸν εἶναι, καὶ ἀπέδεινεν ὑπὲρ τῆς πατερίδος. ΚΡΟΙΣ.
“ Ἐγὼ δὲ, κάταρμα, όσοι δοκῶ εὐδαιμων εἶναι; ΣΟΛ. Οὐδέποτε
“ οἶδα, Κροῖσε, πώ μὴ πρὸς τὸ τέλος ἀφίκηται βίος· ὁ γάρ θάνατος
“ ἀκριβῶς ἐλεγχός τῶν τοιότων, καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαι-
10 “ μόνος διαβιώναι.” ΧΑΡ. Κάλλισα, ὡς Σολῶν, ὅτι οὐδὲν ὅπερ
ἐπιλέγοται, (a) ἀλλὰ τὸ πορθμεῖον αὐτὸς ἀξιοῖς γενέσθαι τὴν πρὸς
τῶν τοιότων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνας ὁ Κροῖσος ἐκπέμπει, οὐ τί καὶ ἐπὶ τῶν ὄμοιων
φέρεται; ΕΡΜ. Πλίνθις τῷ Πυθίῳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν
15 χειρομάνην, (b) ὑρ' ἀνὴρ καὶ ἀπολεῖται μικρὸν ὑπερον. Φιλόμαχυς δὲ
ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκτίνος γάρ ἐστιν ὁ χρυσὸς τὸ λαμπτέον, ὁ
ἀποσίλβει τὸ ὑπαχέον μετ' ἐγυθήματος· νῦν γάρ πρῶτον εἴδον, ἀκόμη

(a) ἀλλὰ τὸ πορθμεῖον, &c.] It seems to me strange language, to say, “That the *boat* should be the *judgment*.” Nay, I doubt but it is nonsense,. Therefore, *κρίσιν* must here signify *κριτήριον*, “that by which we can form a true “*judgment* of any thing,” which I mean by *examen*, in my translation; though it is much to be doubted, whether *κρίσις* hath ever, elsewhere, been taken even in this sense. Grævius renders the whole thus: “*Sed cymbam ipsam existimas esse ubi de talibus iudicium fieri necesse sit.*” But how can *κρίσις* signify, in his way, “*Locus ubi iudicium fieri possit*,” without straining it very hard?

(b) *ιφ' ὃν καὶ ἀπολεῖται.*] I know not how these *oracles* could *destroy* *Crasus*, except it was by giving him hopes, or assurances, that no attempt upon him, or his kingdoms, should succeed: and no doubt but that, by such suggestions, they often flattered kings, who sent them great presents. Here, also, *καὶ* stands oddly: and, perhaps, here too the meaning is, “That these *oracles* not only engage him, at “present, but shall, also, be the cause of his *death*, by making him too secure.” Or, perhaps, rather, thus, “He “hath lost his *gold* by these *oracles*, and, in a little time, he “shall also lose his *life* by them.”

αῖσι. ἘΡΜ. Ἐκεῖνο, ὁ Χάρων, τὸ ἀοιδιμον ὄνομα, καὶ περιμέτροι. ΧΑΡ. Καὶ μὴν ἡχ ὁρῶ ὁ, τι σύγκαθὸν αὐτῷ πρέσσεται. εἰ μὴ ἄρε τότε μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ἘΡΜ. Οὐ γὰρ οἰσθα ὅσοι πόλεμοι διὰ τότε, καὶ ἐπιθυμλαῖ, καὶ ληστήρια, καὶ ἵππορχίαι, καὶ φόνοι, καὶ δεσμοί, καὶ πλεῖς μακροίς, καὶ ἐμποροίαι, καὶ δυλεῖαι. ΧΑΡ. Διὰ 5 τότε, ὁ Ἐρμῆ, τὸ μὴ πολὺ τότε χαλκῆ διαφέρον. Οἶδα γὰρ τὸν χαλκὸν, ὁσολὸν, ὡς οἰσθα, παρὰ τῶν καταπλεόντων ἐκάτιον ἐκλεγαν. ἘΡΜ. Ναί. Ἄλλ' ὁ χαλκὸς μὲν πολὺς ἡτοῖς πάντας σπειράζεται ὑπ' αὐτῶν· τότεν δὲ ὀλίγου ἐκ πολλῆς τότε βάθυς οἱ μεταλλεύοντες ἀνορύττονται. Πλὴν, ἄλλ' ἐκ τῆς γῆς, καὶ ἐπιθυμητοῦ, 10 καὶ τάλλα. ΧΑΡ. Δεινόν τινα λέγεις τῶν αὐθεώπων τὴν (a) αἰσελτερίαν, οἵ τοστον ἔρωτας ἔρωτιν, ὡχρᾶς, καὶ βαρέως κλίματος. ἘΡΜ. Ἄλλ' ἐπί Σόλων γε ἐκεῖνος, ὁ Χάρων, ἔργον αὐτῷ φαίνεται, ὡς ὁρᾶς. Καταγελᾶ γὰρ τότε Κροίσος καὶ τῆς μεγαλαυχίας τότε βαρύναρε. Καὶ μοι δοκεῖν ἔρεσθαι τι βλέπεται αὐτόν. Ἐπακόσμοιν δέ. 15

“7. ΣΟΑ. Εἰπέ μοι, ὁ Κροῖσος, οἵει γάρ τι δεῖσθαι τῶν πλίνθων τότεν τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δι!· ἐγάρ εἶνι αὐτῶν ἐν Δελφοῖς αὐνάθημας ὃδὲν τοιάτον. ΣΟΛ. Οὐκέτι μακάριον οἴει τὸν Θεὸν ἀποφαίνειν, εἰ κλίσαιτο ἐν τοῖς ἄλλοις, καὶ πλίνθος χρυσᾶς; ΚΡΟΙΣ. Πᾶς γάρ τοι; ΣΟΛ. Πολλὴν μοι λέγεις, ὁ Κροῖσος, πενίαν ἐν τῷ 20 πλίνθῳ, εἰ ἐκ Λυδίας (b) μετασέλλεσθαι τὸ χρυσίον δέησεις αὐτῷς, η ἐπιθυμήσωσι. ΚΡΟΙΣ. Πᾶς γάρ τοστοῦ ἀν γένοιτο χρυσός, ὃσθι παρέμητρι; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάντα τι. ΣΟΛ. Τότε βελτίονος ἄρε ἐνδεεῖς ἐσε. ΚΡΟΙΣ. Πᾶς ἀμείνων ὁ σίδηρος χρυσίος; ΣΟΛ. (c) Ἡν ἀπο-25 κρίνω μηδὲν ἀγανακτῶν, μάθοις ἀν. ΚΡΟΙΣ. Ἐράται, ὁ Σόλων. ΣΟΛ. Πότερον, ἀμείνως οἱ σώζοντες τινας, η οἱ σωζόμενοι πρέσοι αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ. Αρέ τον ην; Κῦρος, ὡς λογοποιεῖσι τινες, ἐπίν Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ ερεπτῷ, η ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Οι 30 σίδηρος δηλαδή. ΣΟΛ. Καὶ εἴγε μὴ τότεν παρασκευάσαιο, οἴχοιτο ἀν σοι ὁ χρυσός ἐς Πέρσας αἰχμαλωτος. ΚΡΟΙΣ. Εὐφήρης, ὁ οὐει, ὁ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν δέν τοτε ταῦτα. Φαίνητο δὲ δέν ἀμείνω τὸν σίδηρον ὄμοιογῶν. ΚΡΟΙΣ. Οὐκέτι καὶ τῷ Θεῷ

(a) αἰσελτερίαν.] Ἀβιλτερός (i. e. ὁ τὸ βέλτερον, sive βελτίον μὴ γιγνώσκων) signifies a fool. Steph.

(b) μετασέλλεσθαι] Mittere-qui-advehant. Steph.

(c) Ἡν ἀποκρίνη.] If you would argue. See the notes upon *Dial.* xxxi.

“ κελεύεις σιδηρᾶς πλίνθες ἀνατιθένεις με, τὸν δὲ χευσὸν ὅπίσω αὐθίς
 “ ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδήρος ἐκεῖνός γε δεῖσται· ἀλλ' ἦν τε
 “ χαλκὸν ἦν τε χευσὸν ἀνατίθης, ἀλλοις μέν ποτε κτῆμα καὶ ἔρματον
 “ ἐστιν ἀνατεθειάς, Φακεύσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινες
 5 “ τυράννῳ λατῇ τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χευσοποιῶν.
 “ ΚΡΟΙΣ. Αἱσι σύμβατῷ πλεύτῳ προσπολεμεῖς, καὶ Φθοῖς.” ΕΡΜ.
 Οὐ φέρει ὁ Λυδὸς, ὁ Χάρων, τὴν παρρησίαν, καὶ τὴν ἀληθείαν τῶν
 λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πέντε ἀνθρώπος δὲ
 10 ὑποκήπισσαν, τὸ δὲ (α) παρισάμενον ἐλευθερῶς λέγων. Μερμήσεται
 δὲ τὸν μικρὸν ὑπερον τῷ Σόλωνος ὅταν αὐτὸν δέη ἀλόντα ἐπὶ τὴν πυρὰν
 ὑπὸ τῷ Κύρῳ ἀναχθῆναι· πηκτοί γάρ της Κλαθῆς πρώτην ἀναγνινω-
 σθότης; τὰ ἐκάστα ἐπικεκλωμένα. Ἐν οἷς καὶ ταῦτα ἴγεγραπτο,
 “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπὸ ἐκεινοῦ τῆς
 “ Μασσαγέτεδος ἀποθανεῖν.” Ορᾶς τὴν Σκυθίδα, τὴν ἐπὶ τῷ ἵππῳ
 15 τῷ λευκῷ ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ΕΡΜ. Τάμεντος ἐπέινη
 ἐστιν· καὶ τὴν κεφαλὴν γε ἀποτεμῆσα τῷ Κύρῳ αὕτη ἐστὸν ἐμβαλεῖ
 πλήρη αἷματος. Ορᾶς δὲ καὶ τὸν νίστον αὐτὸν πεσεύσκον; Καμ-
 βύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύεις μετὰ τὸν πατέρα, καὶ μυρία
 (b) σφαλεῖς ἐν τε Λιβύῃ καὶ Αἴθιοπίᾳ, τὸ τελευταῖον μανεῖς ἀποθα-
 20 νεῖται, ἀποκλείνας τὸν Ἀπιν. ΧΑΡ. Ω πολλῷ γέλωτος. Ἀλλὰ
 γὰν τίς ἀν αὐτὸς προσβλέψειν ὅτας ὑπερφρονθντας πῶν ἀλλων;
 “ Η τίς ἀν ποιεῖσθαι, ὡς μετ' ὀλίγον ὑποτελεῖσθαι αἰχμάλωτος ἐστι,
 γάτος δὲ τὴν κεφαλὴν ἔχει ἐν αἰσκῷ αἷματος;

8. Ἐκεῖνος δὲ τίς ἐστιν, ὁ Ἐγμῆ. ὁ τὴν πορφυρὰν ἴφεστιδα
 25 ἐμπεπορπομένος, ὁ τὸ διάδημα, ὡς τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι,
 τὸν ἰχθὺν ἀνατεκάνω.

Νήσῳ ἐν αἰφιρύτῃ, βασιλεὺς δέ τίς εὐχεταὶ εἶναι;

(a) παρισάμενον] Ut παρισάσθαι dicitur pro in mentem
 venire, ita παρισάναι pro menti alicuius indere. Steph.

(b) σφαλεῖς.] Properly, tripped up. Hence, it is used to
 signify a person overthrown in-his-projects. I, therefore,
 render it, incepitis-frustratus. The part of Cambyses's his-
 tory here alluded to is that of his having, first, destroyed the
 temple of Apis, and the other Egyptian gods, and, then,
 sent a great army to Libya, to demolish the famous temple
 of Ammon; which army was entirely lost, in the sandy
 deserts of that country, by which he was σφαλεῖς, overthrown
 in his projects. See Herod. Lib. ii. and Justin, Lib. i.

ΕΜΡ. Εῦγε (α) παραδεῖς, ὁ Χάρων ἀλλὰ (β) Πολυκράτην ὄρᾶς τῶν Σαρμίων τύρχεννον εὐδαιμονικούς οἰόμενον εἶναι. Ἀτὰρ καὶ οὗτος ὑπὸ τῆς παρεργάτης οἰκέτες Μαιανδρίες προδοθεῖς Ορούτη τῷ σατράπῃ, (c) ἀνασκολοπισθήσεται, ἀθλιώτερον τῆς εὐδαιμονίας ἐν αἰκαρεῖ τῆς χερδούς. Καὶ ταῦτα γὰρ τῆς Κλωθῆς ἐπήκυος. ΧΑΡ. Εῦγε, ὁ 5 Κλωθοῖς γενικῶς καὶ αὐτὸς, ὁ βελτίστη, καὶ τὰς πεφαλὰς αἰπότερνε, καὶ ἀνασκολόπιζε, ἀς εἰδῶσιν ἄνθρωποι ὅντες. Ἐν τοστῷ δὲ ἐπαίρεσθαι, ὡς ἐν αὐτῷ ὑψηλοτέρες ἀλγεινότερον καταπεσθενον. Ἐγὼ δὲ γελάσομαι τότε γυναικίας αὐτῶν ἔκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, 10 μῆτε παρεργάτης, μῆτε τιάραν, πλίνην χρυσῆν κομιζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τέταντα ἀδεέξει.—Τὴν δὲ ωληθὺν, ὁ Χάρων, ὄρᾶς, τὰς πλέοντας αὐτῶν, τὰς πολεμεῦτας, τὰς δικαζομένας, τὰς γεωργοῦντας, τὰς δανειζοντας, τὰς προσαιτῶντας; ΧΑΡ. Ορῶ ποικίλην τινὰ τύρην, καὶ μεσὸν ταραχῆς τὸν βίον, καὶ τὰς (d) πόλεις γε αὐτῶν ἐοικυίας τοῖς σφήνεσιν, ἐν οἷς ἄπας μὲν (e) ἴδιόν τε κέντρον 15 ἔχει, καὶ τὸν ωλησίον κεντεῖ. Ολίγος δέ τινες, ὡσπερ σφῆκες, ἄγυροι,

(a) παραδεῖς] *Παραδέω* signifies, to *make verses*, in *mimickry* of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's *Odyssea* hath, from

"Ἄνδρα μοι ἔνετε μῆσα ωλύτροτον, —

Been *burlesqued* to

"Ἄνδρα μοι ἔνετε μῆσα ωλύκροτον, —

ωλύτροτος signifying *much versed in the knowledge of the world*; but *ωλύκροτος*, *much clapped*, or *applauded*.—The *burlesque*, in Νήσῳ ἐν ἀμφιρρύτῳ—βασιλεὺς δέ τις εὔχεται εἶναι, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτης, in *Dial. xxxii.*

(c) ἀνασκολοπισθήσεται.] *Palo-infixus-tolleter*. *Steph.*

(d) πόλεις σφήνεσιν ἐοικυίας.] The meaning is, that the *people* of the cities are like *swarms* of bees.

(e) ἴδιόν τε κέντρον.] *Some peculiar sting*; by which is meant, that *particular* way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

καὶ φίρκοι τὸν (a) ὑποδεέσσερον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τοῦ αὐτοῦ; ἔτοι δὲ ὄχλος τίνει εἰσιν; ἘΡΜ. Ἐλπίδες, ἡ Χάρων, καὶ δεῖπνατα καὶ ἄροιατα καὶ ἥδονατα, καὶ φιλαργυρίαι, καὶ δέργατ, καὶ μίση, καὶ τὰ τοιαῦτα. Τέτων δὲ οἱ αγγοισι μὲν κάτω ξυναναμέμενται
 5 αὐτοῖς καὶ ξυμπολιπένεται γε γὰρ Δια, καὶ τὸ μέσον. καὶ οἱ δέργη, καὶ ξυλοτυπίαι, καὶ αὐτοδίαι, καὶ αὐτορίαι καὶ φιλαργυρίαι. Ὁ φοῖος δὲ καὶ ἐλπίδες, ὑπερέστω πετόμενοι, οἱ μὲν ἐρπίπτων, ἐκπλήττει ἐνίστε, καὶ ὑποττήστειν ποιεῖ αἱ δὲ ἐλπίδες ὑπὲρ κεφαλῆς αἰωρέμενοι, ὅποτε δὲ μάλιστι οικταῖ τις ἐπιληφεσθαι αὐτῶν ἀναπτάμενοις οἰχοισι,
 10 οὐκεχρηστας αὐτὸς ἀπολιπόνται ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοισε ὁρῆς ὑπὸ τῆς ὕδατος. Ἡν δὲ ἀτενίσης, κατέψυσε καὶ μοιρας ἄνω ἐπικλωθίσας ἐκάστη τὸν (b) ἄγρακτον, αἵρετος δὲ οὐτοῦ ξυνεβέβηκεν ἄπαντας ἐκ λεπτῶν γηρατῶν. Ορέας καθάπερ αρράχησι τίνας καταβαίνοντα ἐφ' ἔκαστον ἀπὸ τῶν ἀτρακτῶν; ΧΑΡ. Ορῶ πάνυ λεπτὸν
 15 ἐκάστω γῆρας ἐπιπτλεγμένον γε τὰ πολλὰ τέτο μὲν ἐκεῖνων, ἐκείνο δὲ ἄλλων. ἘΡΜ. Εἰκότως, ἡ Πορθμεῦ εἰμιαρταὶ γὰρ ἐκείνῳ μὲν ὑπὸ τάττω φονευτῆναι, τέτο δὲ οὐτὸς ἄλλος καὶ κληρονομῆσαι γε τέτο μὲν ἐκείνες, ὅταν ἀνὴρ μικρότερον τὸ γῆρας ἐκείνον δὲ αὖ τάττω τοιόνδε γάρ τι ή (c) ἐπιπλοκὴ διλοι. Ορέας δὲ γάρ ὑπὸ λεπτῆς κρεμαμένες
 20 ἄπαντας; Καὶ (d) ὅτος μὲν ἀνασπασθεὶς ἄνω μετέωρος ἐστι, καὶ μετὰ μικρὸν καταπετάνω. ἀπορράγεντος τῆς λίνης, ἐπειδὲν μηκέτε ἀνίσχη περὸς τὸ βάρος, μέγουσ τὸν ψόφον ἐργάσεται. ἔτοι δὲ ὀλίγον ἀπὸ γῆς αἰωρέμενος, ἦν καὶ πέση, αἴφορπτὶ κείσεται, μόγις καὶ τοῖς γείτοσιν ἐξακοσθεντοῦ τῆς πιλάμαστος. ΧΑΡ. Παργύρεοια ταῦτα,
 25 ὡς Ἐρμῆ.

10. ἘΡΜ. Καὶ μὲν γένη τὸ δέ εἰπεῖν ἔχοις ἀν κατὰ τὸν αἰξίαν ὅπως ἐστιν καταγέλασα, ἡ Χάρων καὶ μάλιστα αἱ ἄγαν σπεδαὶ αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἰχεσθαι, ἀναρπάσεις γιγνομένες ὑπὸ τῆς βελτίστης

(a) ὑποδεέσσερον.] *Debiliorem: ab ὑποδεόμει, egeo.* Steph.

(b) ἀτρακτον.] *Not the distaff, as some are apt to think, but the spindle.*

— *teretem versabat follice fusum.*

Ovid. and

— *Dixerunt, currite, fusis.*

Virg.

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκὴ.] *I chuse to render this word *implexus*, the tying-on of the threads upon the heads of mortals.*

(d) ὅτος.] *Meaning a great-man, whose death (as we are apt to say) makes a great noise.*

Τανάτοι. Ἀγρελος δὲ αὐτᾶς, καὶ ὑπηρέται μάλα πολλοι, ἀς ὁρᾶς, (α) ἥπιαλοι, καὶ πυρετοι, καὶ φθόραι, καὶ περιτνευμονίαι, καὶ ζιφοι, καὶ ληστήριαι, καὶ κάνειαι, καὶ δικασται, καὶ τύραννοι, καὶ τάτους οὐδὲν ὄλλας αὐτάς εἰσέρχεται, ἐσ' αὐτὸν εὖ πράττωσιν. "Οταν δὲ σφαλῶσι, πολὺ τὸ ὄτιον τοῦ Αἰ, αἰ, καὶ τοῦ Ωνοί μοι." Εἰ δὲ εὐθὺς ἐκ 5 ἀρχῆς ἐνερόντι οὐτοις τέ εἰσιν αὐτοι, καὶ ὀλίγον τῶν χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπιαστιν, ὥσπερ ἐξ ὀνειρατῶν, πάνται ὑπὲρ γῆς ἀρέων, ἔχον τε ἀντιστροφούσερον. καὶ ἡτοι ἡνείντο ἀποθανόντες· νῦν δὲ ἐσ' αἱ ἐλπίταντες χρηστας τοις παρεῖσιν, ἐπειδὴν ἐπιειδὲς ὁ ὑπηρέτης καλῇ καὶ ἀπάγη, πεδίτας τῷ πυρετῷ, ή τῇ φθόρῃ, ἀγανακ-10 τίσι πρὸς τὴν ἀγωγὴν, οὐ ποτε προσδοκήσαντες ἀποσπασθήσεοται αὐτῶν. (β) "Η, τί γὰρ ὡς ἀν ποιήσειν ἐκεῖνον, οὐ τὴν οἰκίαν σπεδῇ οἰκοδομήμενον, καὶ τὰς ἐργάτας ἐτιστέρχων, εἰ μάθος οὐτε ή μὲν, ἔξει τέλος αὐτῷ, οὐδὲ, ἀρτες ἐπιθέτεις τὸν ὄροφον. ἀπιοι, τῷ κληρονόμῳ καταλιπτῶν απολαύειν αὐτῆς, αὐτὸς ρεπὲ δειτυήσας αθλίος ἐν 15 αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρειν, οὐτε ἀρρένες παιδες ἔτεκεν αὐτῷ ή γυνὴ, καὶ φίλος διὰ τότο ισιῶν καὶ τύνομε τῷ πατρὸς τιθέμενος. εἰ ἡπίσατο ὡς ἐπιτάστης γενόμενος ὁ παῖς τεθνήσεται, ἀρες ἀν σοι δοκεῖ χαίρειν επ' αὐτῷ γενομένος; Ἀλλὰ τὸ αίτιον, οὐτι τὸν μὲν εὐτυχῆσθαι ἐπὶ τῷ παιδὶ ἐπεῖνον ὥρα τὸν τῷ αὐλητῷ πατέρεσ. τῷ Ὀλυμπια20 νεικηκότος τὸν γείτονα δὲ τὸν ἐπικορεζούτα τὸ παιδίον ὡς ὁρᾶ, οὐδὲ οἶδεν ἀφ' οἷς αὐτῷ κρόκης ἐκρέματο. Τὰς μὲν γὰρ περὶ τῶν ὅρων διαφρερόμενες ὁρᾶς οὐσι εἴτε. ή τὰς ξυνιγγέροντας τὰ χειμαλία, εἴτε περὶ πολακύσας αὐτῶν καλλιμένες ήδ' ἀν εἰπον, ἐπιόντων σύγγελων τε, καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ πάντα ταῦτα. καὶ πρὸς ἐμαυτὸν ἐγὼ ἐννοῶ, 25 τι τὸ ιδὺ αὐτοῖς παρεῖται τὸν βίου, ή τί ἐκεῖνό ἐσιν, οὐ περίμενος ἀγανακτίζοντας.

11. ἘΡΜ. "Ην γάν τὰς βεσιλέας ιδη τις αὐτῶν, οἵπερ εὐδαιμονεστατοι είναι δοκεῖσιν. ἔξω τῷ αἰσθασιν, καὶ, ἀς φίλος, ἀμφιβολεῖ τῆς τύχης πλειά τῶν ιδέων τὰ ἀνιαρεῖ εὐρήσει προστόπια αὐτοῖς. Φόβος καὶ ταραχῆς, καὶ μίση, καὶ ἐπιθυλάς, καὶ ὁργῆς, καὶ κολακείας τάτοις

(α) ἥπιαλοι.] Quotidian agues, in which (as I am well informed) the heat instantly succeeds the cold; but in which (according to Stephanus) the heat and cold are felt at the same time. *Ab ἥπιος, mitis.*

(β) Ἡ, τί, &c.] This sentence will prove obscure to beginners, if they do not carefully observe the explanatory words, in the translation.

νὰς ἄπαντες ξύνεταιν. Ἐάν πένθη, καὶ νόσος, καὶ (a) πάθη, οὐδὲ μίας δηλαδὴ ἔρχοντα αὐτῶν, (b) ὅπερ δὲ τὰ τέτταν πονηρὰ, λογιστήται πατέρος οὐκ τὰ τῶν ἴδιωτῶν ἀντεῖν. ΧΑΡ. Ἐθέλω γάν τοι, ἀντεῖν, εἰπεῖν, ὅτινι ἐσκένεις μοι ἔδοξαν οἱ ἀνθρώποι, καὶ ὁ βίθυντας 5 αὐτῶν. Ἡδη τοτὲ πομφόλυγας ἐν ὑδατι ἐθέάσω ὑπὸ κρεγνῷ τινι καταρράπτοντι αὐτομάνιας; Τὰς φυσικλίδας λέγει, ἀφ' ἣν ξυναγέρεται ὁ ἄρρεν. Ἐκείνων τοινυν αἱ μέν (c) τινες μικροί εἰσι, καὶ αὐτίκα ἐκρατεῖσθαι, ἀποτρόποιαν αἱ δὲ ἐπὶ τοινυν διαρκεῖσθαι, καὶ (d) προσχωρεύσανταν αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσάμεναι εἰς 10 μέγιστον ὅγκον αἰρεονται. Εἴται μέν τοι κάκειναι πάντας ἐξερράγησσεν τοτὲ, καὶ γὰρ οἴον τε ἄλλως γενέσθαι. Ταῦτο ἐστιν ὁ ἀνθρεπτὸν βίθυντας. Ἀπαντεῖς ὑπὸ πονεύματος ἐμπεφυσημένον, οἱ μὲν μείζοις, οἱ δὲ ἐλάττοις, καὶ οἱ μὲν ὀλιγοχρέοντος ἔχονται, καὶ ὀκύμορον τὸ φύσημα, οἱ

(a) πάθη.] *Passions.*

(b) ὅπερ δὲ, &c.] I have endeavoured to render these words, down to *εἰν*, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: “Quum, vel, ubi verò hæc “sunt regum mala, opportunum, vel, præstò est, colligere, “qualia sint privatorum.” And, indeed, it must be granted that *ὅπερ* most naturally and strongly signifies “ubi,” as *δὲ* also doth “verò,” and as *κατέροις* likewise doth “opportunitas.” Nay, I greatly doubt whether, in any author whatsoever, *κατέροις* be used to signify any thing but “a seasonable time,” or, “the opportunity of doing any thing.” But still, upon these considerations, I should chuse to render it thus: “Ubi verò mala horum (*scil. regum*) sunt, ibi “datur occasio colligendi qualia sint privatorum.” Διε shews plainly that a sentence begins at *ὅπερ*; so that there should be a full stop immediately after *αὐτῶν*.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) τινες μικροί.] *Infants.*

(d) προσχωρεύσανταν τῶν ἄλλων.] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, add themselves to them.

δὲ ἄλλα τῷ ξυνῆναι ἐπαύγατο· πᾶς δὲ τὸν ἀπορρίγγας ἀναγκαῖον.
ΕΡΜ. Οὐδὲν χεῖρον σὺ τῷ Ομήρος εἰκαστας, ὁ Χάρων, ὁ φύλλος τὸ
γένος αὐτῶν ὄμοιος.

12. ΧΑΡ. Καὶ τοῖς τοῖς ὅπλοις, ὁ Ερμῆς ὁρῆς οἷς ποιῶσι, καὶ ὡς
φιλοτιμῶνται πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν καὶ κῆρεων ἀριστ- 5
λάρμαντος, ἀπερ ἀπαντακταλιπόλις αὐτῶν, δεῖσις ἐπειδὸν ἔχοντος,
ηκειν παρ' ἡμῖν. Βάλλει τὸν ἐπεινερ ἐφ' ὑψηλῷ ἐποντι, ἀναβούσας
παρεμέγθεε, παραπινόστιν αὐτοῖς “ἀπέχεσθαι μὲν τῶν ματασιν
“πόνων. Ζῆν δὲ, αὐτὸν θάνατον πρὸς ὄφθαλμον ἔχοντας,” λέγων
“Ω μάταιοι, τοις ἐπικαδάκνατε περὶ ταῦτα; Παύτασθε πάρενοντες¹⁰
“Ἐ γὰρ ἐς αὐτὸν βιάσεσθε. Οὐδὲν τῶν ἐπικαδάκνατο σερνῶνταν αἰδίον ἐστιν.
“Οὐδὲν ἀπάγοις τις αὐτῶν τοις ξὺν αὐτῷ ἀποθανάν. Αλλ' ἀνάγκη
“τὸν μὲν γυμνὸν οἰχεσθαι, τὸν οἰκίαν δὲ, καὶ τὸν ἀγγὸν, καὶ τὸ χειρόν
“αὐτὸν ἀλλανεῖνται, καὶ μεταβάλλειν τὰς δεσπότας.” — Εἰ ταῦτα, καὶ
τὰ τοιαῦτα ἐξ ἐπηκόος ἐμβούλακεις αὐτοῖς, ἐπειδὸν οὐδὲ μέγα ὀφεληθῆναι¹⁵
τὸν βίον, καὶ σωφρονεσέργεις ἀν γενέσθαι παραπολόν, ΕΡΜ. Ω μακάρειε,
Ἐκ οἰστας ὅπως αὐτῶν οὐδὲν τοιούτοις, καὶ οὐδὲπάτη διατετέκασταν, ἀς μηδὲ
ἄν τρυπάνῳ ἐστι διανοιχθῆναι αὐτοῖς τὰ ὄτα, τοσάτῳ κηρῷ ἐπονταν
αὐτῶν, οἰον παρ' Οδυσσεὺς τὰς ἑταῖρας ἐδραστε, διετοῦς (α) Σειρήνων
ἀκροάστεως. Πόθεν τὸν ἀν ἐκεῖνοι δυνηθεῖν ἀκθοτι, οὐδὲ σὺ πεκραγῆς²⁰
διαρρέγης; “Οτερ γὰρ παρ' ἡμῖν οὐ λίθη δίνεται τοῦτο ἐπικαδάκνα οὐ
ἄγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσιν αὐτῶν ὄλιγοι εἰς παραπέδεγμάνενοι
τὸν κηρὸν οὐ τὰ ὄτα, πρὸς τὴν ἀλήθειαν (β) ἀποκλινούσι, οὐδὲν διδορ-
κότες οὐ τὰ πράγματα, καὶ κατεγγωνότες οὐδὲν ἐστι. ΧΑΡ. Οὐκέν
ἐκείνοις γάν τοις ἐμβούλακειν. ΕΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτῶν²⁵
ἄτοσαν. Ορέης ὅπως ἀποσάντες τῶν πολλῶν, καταγελῶσι τῶν
γιγνομένων, καὶ ἐδαμῆ ἐδαμῆς αρέσκοιται αὐτοῖς, ἀλλὰ δῆλοι εἰσι
δραστὸν οὐδὲ βελεύοντες παρ' ὑμᾶς ἀπὸ τῷ βίῳ; Καὶ γὰρ καὶ
μισθωταί ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, οὐ γεννεῖδαι.
Πλὴν πάντι ὄλιγοι εἰσιν, ὁ Ερμῆς. ΕΡΜ. Ικανοὶ καὶ οὗτοι. — Αλλὰ³⁰
κατίωμεν οὐδην.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλινόντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, *ρεπιανός*, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπόθεν εἰδένει, ὡς Ἐρυ, (καὶ μοι δεῖξας αὐτῷ, ἔτελη ἔση τὸν περιήγησιν πεποικάς) τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύτησοι, θείσασθαι. ἘΡΜ. Ἡρίχ. ὡς Χάρων, καὶ τύμβος, καὶ τάφος καλέστι τὰ τοιαῦτα. Πλὴν τὰ σὲ τῶν πόλεων ἐκεῖνα τὰ 5 χόματα ὁρέσ. καὶ τὰς (α) σήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα πυροδοχεῖσθαι. καὶ σωματοφυλάκιον ἔστι. ΧΑΡ. Τί γε ἐκεῖνοι εφαντεῖται τὰς (β) λιθας, καὶ χειρος μύρη; Οἱ δὲ καὶ πυράν (γ) νήσουλες πρὸ τῶν χωμάτων, καὶ βόθρους τινὰς ὀρέξαντες, καίσοι τε ταῦτα τὰ πολυτελῆ δεῖπνα, καὶ εἰς τὰ ὀρύγματα οινον. καὶ μελίκεστον ὡς γύνι εἰκόσαι, 10 ἔχεστιν; ἘΡΜ. Οὐκοῦδε, ὡς Πορθμεῦ, τι ταῦτα πρὸς τὰς ἐν ἀδε.

Πεπισύκασι δὲ γε τὰς ψυχὰς ἀναπειρούμενας κάτωθεν, δειπνεῖν μὲν ὡς οἶνον τε περιπετομένας τὴν κνίσσαν, καὶ τὸν καπνὸν. πινεῖν δὲ ἀπὸ τῆς βόθρου τὸ μελίκεστον. ΧΑΡ. Ἐκεῖνες ἔτι πίνειν οὐ ἔσθιεν, ὡν τὰς κερανίας ἔπειρατα; Καίτος γελοῦσσις εἰπεῖ σοι λέγων ταῦτα, δοκιμάζειν 15 κατάγοντις αὐτάς. Οὐοῦ; Ἐν εἰ δύναειν ἀγεῖ, ὑποχθόνιος γενόμενος. Ἐπείτοι καὶ παγγέλοντα ἀν, ὡς Ἐρυ, ἔπασχον, όπις ὀλίγα πρόγραμματ' ἔχουν, εἰ δέαι μὴ κατάγειν μόνον αὐτάς, ἀλλὰ καὶ αὐθίς ἀνάγειν πιομένας. Ὡς μάταιοις τῆς ανοίσας, ἐκ εἰδότες ἡλίκοις ὄροις διακίκριται τὰ νεκρῶν, καὶ τὰ ζώντων πρόγραμματα, καὶ οἰα παρέ 20 ἡμεῖν ἔστι, καὶ ὅτι

(d) Κάτθαντις ὄμως ὁ, τὸν τυνθόντον ἀνήρ ὁς ἔλαχε τύμβος,
Ἐν δὲ ἡ τιμῆς Ἱερῷ πρεσβύτοντι Ἀγαρέμενων.
Θερσιτηρ δὲ τοῦ Θέτιδόντος ἡγεμόνος.
Πάντες δὲ εἰσὶν ὄμως νεκύαις ἀμενηνὰ κάρεντες.

25 Γυμνοί τε, ἔποι τε, κατ' ἀσφροδελὸν λειτάνει.

ἘΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον (ε) ἐπαντλεῖται. Ἄλλο, ἐπείπερ ἀνέμυντος με, θέλω σοι δεῖξαι τὸν τὸν Ἀχιλλέως τάφον.
Ορέας τὸν ἐπὶ τῇ Θαλάσσῃ; Σίγειον μὲν ἐκεῖνο τὸ Τερείκον ἀντικεῖ

(a) σήλας.] *Square pillars* (as Si. as says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβος καὶ σήλη.—*Hom. Il. xvi.*

(b) λιθας.] Meaning the pillars near the tombs.

(c) νήσουλες.] Νέω, properly, signifies *neo*, *to spin*. It also, as Stephanus shews, signifies *glomeru*, *to wind up* thread into a bottom; and, from thence, *acervo*, *to heap up*.

(d) Homer.

(e) ἐπαντλεῖται.] You *pump up*; joking upon Charon's business of pumping the water out of his boat.

δὲ ὁ Αἴας τίθεται ἐν τῷ Ἱροτείῳ. ΧΑΡ. Οὐ μεγάλος, ὁ Ἔρμη, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμας ἥδη δεῖξόν μοι, (α) ἃς κάτω ἀκόμην τὴν Νίνον, τὴν Σαρδαναπάλα, καὶ Βασιλῶνα, καὶ Μυκήνας, καὶ Κλεωνάς, καὶ τὴν Ἰλιον αὐτήν. Πολλὲς γάν μέμνημαι διαπορθμεύσας 5 ἐκεῖθεν, ὡς δίκαια ὅλων ἐτῶν ρεῦδε νεωλακῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ. Ἡ Νίνῳ μὲν, ὁ πορθμεῦ, ἀπόλειν ἥδη, καὶ ἥδεν ἵκειται ἔτι λοιπὸν αὐτῆς, ἥδ' ἂν εἴπεις ὅπερ πολ' ἦν. Ἡ Βασιλὰν δέ σος ἐκείνη ἔσιν, η εὔπυργῷ, η τὸν μέγαν περίσσολον. 10 Ἀπεκτολὸν καὶ αὐτὴν ζητηθούσαν, ὥσπερ η Νίνῳ. Μυκήνας δὲ καὶ Κλεωνάς 15 αἰσχύνουμαι δεῖξαί σοι, καὶ μάλιστα τὴν Ἰλιον ἀποπνίξεις γὰρ εὗ οἴδ' ὅτι τὸν Ομηρον κατελθάν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάλαι μὲν ἥσαν εὐδαιμόνες, νῦν δὲ τεθύνκασι καὶ αὐταί. Ἀποθύσ-κατι γὰρ, ὁ πορθμεῦ, καὶ πόλεις, ὥσπερ ἄνθεωποι καὶ τὸ παραδοξό-τερον, καὶ ποταμοὶ ὄλοι. 15 Ἰνάχης ἐν ἥδε τάφῳ ἐν Ἀργείᾳ ἔτι καταλεί- πεται. ΧΑΡ. Παπαὶ, τῶν ἐπαίνων, "Ορφες, καὶ τῶν ὄνομάτων,

— "Ιλιον ἴρην,

καὶ — εὐρυάγυσαν,

καὶ — ἐνθίμενας Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖνοι, η 20 ὑπὲρ τίνῳ ἀλλήλων φονεύσοιν; ἘΡΜ. Ἀργείας ὁρᾶς, ὁ Χάρων,

(α) ἃς κάτω ἀκόμην.] Stephanus accounts for the accusative case after ἀκόμω, as it is here put, by observing that ἀκόμω, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ὡς ἡκεσσεν ἀνδρὸς ἥδη ἐργά διαπρατίθομενος τὸν Κυρόν. Pæd. Lib. i. And Lucian another, in his *Dream*: "Ωσπερ τὴν Νιόβην ἀκόμην, as we hear of Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juventus,

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

καὶ Δακεδαιμονίους, καὶ τὸν ἡμιθνῦτα ἐκεῖνον τραπηγὸν (α) Ὀθρυάδην, τὸν ἐπιγερόντια τὸ τρόπαιον τῷ αὐτῷ αἴματι. ΧΑΡ. Ὑπὲρ τὸν Θεὸν αὐτοῖς ἡ Ἐριῆ. ὁ πόλεμος; ἘΡΜ. Ὑπὲρ τὸν πεδίον αὐτῷ, ἐν ἡ μαχονται. ΧΑΡ. Ὡς τῆς ἀνοίας, οὐχὶ δικαστικὸν ὅτι καὶ οὐλην τὴν 5 Πελοπόννησον ἔκειται αὐτῶν κλίνονται, μέροις ἀν πεδίων λαβούσεν τόπον παρὰ τὴν Αἰγαῖην. Τὸ δὲ πεδίον τόποιον ἀλλοτε ἀλλοι γενεγόντοι, πολλάκις ἐκ βεβίων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ἘΡΜ. Οὕτω μὲν ταῦτα ἔστι. Ήρωῖς δὲ καταβάντες ἦδον, καὶ κατὰ χώραν εὐθεῖσαντες αὐτοῖς τὰ ὅρη, ἀπαλλαστήρεσσαν. ἐγὼ μὲν καθ' αὐτόν τοι 10 σὺ δὲ ἐπὶ τὸ πορθμεῖον ἥξω δέ σοι μὲν ὀλίγον, (β) καὶ αὐτὸς τυχοσολῶν. ΧΑΡ. Εὗχε ἐποίησας, ὡς Ἐριῆ. Εὐεργέτης δέ τις ἀναγεγεράνετο. — Σπάρτην δέ τι διὰ σὲ τῆς ἀποδημίας. — Οἰδί οἴτι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyraea, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinor, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while, he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Herodot. Suid. Plut. Valer. Ovid. in Fast. and Hoffmann.*

(b) καὶ αὐτὸς.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, αλίνθοι χρηστοῖ, ἐκαπόμοι, μάχαι.
Χάρων^ῷ δὲ ἔδεις (a) λόγω.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of Charon* (as some will have it), he would have put in *περὶ*, as he hath done, in the end of *Dial.* xxvi. λόγον δὲ περὶ αὐτῷ καταλέλοιπεν.—Λόγος, for *ratio*, *an account* or *estimation*, is of frequent use. So Theocrit. Id. iii.—τὸ δὲ μεῦ λόγον ἔδενα ποιῆ. *But you make no account of me*; that is, *You think nothing of me*, or, *You set me at naught*.

Τέλος τῆς βιβλίου πρόστατος.

ΛΟΥΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΑΣ α'.

Περὶ τῆς Ἐνυπνίας ἢτοι Βίου Λεκιανῆς.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

"ΑΡΤΙ μὲν ἐπετάχυμην εἰς τὰ (a) διδασκαλεῖα (b) φοιτᾶν, ἵδη τὴν ἡλικίαν σφρονθίσθαι ἦν. Ὁ δὲ πατὴρ ἐποκοπεῖτο μετὰ τῶν φιλῶν ἐς τὸν ἀδάπταντό με. Τοῖς αλείσοις οὐ ἐδοξεῖ παῖδεια μὲν, καὶ πόνος πολλῆς, καὶ χρόνος μικρῆς, καὶ δαπάνης καὶ σμικρῆς, καὶ τύχης δεῖσθαι λαμπτρᾶς τὰ δὲ ἡμέτερα, μικρά τε είνατο, καὶ ταχεῖαν τινα τὴν ἐπικερίαν ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν (c) βαναύσων τέτων ἔκμαθοιτε,

(a) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτᾶντες, and διδασκαλεῖν διδασκαλεῖα. Pæd. Lib. ii. & iii.

(b) φοιτᾶν.] The verb φοιτάω hath been so constantly used to signify, in particular, to go-to-school, that school-scholars have been called φοιτήται, instead of μαθήται. *Bourd.*

(c) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τεχνῶν being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐθὺς ἀν αὐτὸς ἔχειν τὰ ἀρχῆντα τῆς τέχνης, καὶ
μηκέτι οἰκόσιτο εἶναι, τηλικῆτο ἀν. ἐκεῖς μακρὸν δὲ καὶ τὴν πο-
τέρην εὐθεανεῖν, ἀποφέρων ἀεὶ τὸ γιγνόμενον. — Δευτέρας. Ἐν σκέψεως
ἀρχὴ προτίθηται, τις ἀρέτη τῶν τεχνῶν, καὶ ἡδονὴ ἐκμαστεῖν, καὶ ἀνδρὶ⁵
ἴλευθέρῳ πρέπεσσε, καὶ πρόχειρον ἔχεσσα τὴν (α) χορηγίαν, καὶ διαρκῆ⁵
τὸν πόνον. — Αλλὰ τούτου ἄλλην ἐπαινήντο, ὡς ἔκαστο γνώμην ἐ-
μπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον, ἀπιδὸν (παρῆν γὰρ ὁ πρὸς
μητρὸς θεῖον, ἀρεῖς (b) ἐρμογλύφον εἶναι δοκῶν, καὶ λιθοζόος ἐν
τοῖς μάλιστα εὐδοκίμοις) — Οὐ θέμις (εἰπεν) ἄλλην τέχνην ἐπικρατεῖν,
“ σᾶ παρόντο. — Αλλὰ τῶτον ἄγε (δειξας ἐμὲ) καὶ διδασκει παραστα-¹⁰
“ Βάν λιθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοστὴν, καὶ ἐρμογλυφέα.
“ δύναται γὰρ καὶ τῦτο, Φύσεως γε. ὡς οισθα, (c) ἔχων δεξιῶς.¹⁰
“ Ετεκμαίρετο δὲ ταῖς ἐκ τοῦ κηρῷ παιδιάς· ὅπότε γὰρ ἀφεθεῖν ὑπὸ¹⁵
τῶν διδασκάλων, ἀποξένων ἀν τὸν κηρὸν, ἢ βόσι, ἢ ἄππεις, ἢ καὶ νὴ Δι¹⁵
ἀνθρώπις, ἀνέπλατον (εἰκότως, ὡς ἐδόκεν τῷ πατερὶ) ἐφ' οἷς παρὰ¹⁵
μὲν τῶν διδασκάλων πληγὰς ἐλάσσισαν. — Τότε δὲ ἐπαινῶ εἰς τὴν
εὐθυῖαν καὶ ταῦτα ἦν καὶ χειρὶς εἶχον ἐπ' ἔμοι τὰς ἐλπίδας, ὡς ἐν
βραχεῖ ριζήσομεν τὴν τέχνην, ἀπ' ἐκείνης γε τῆς (d) πλαστικῆς. —
(e) Αμα τε γν έτιτιθει ἐδόκει πρέπει τέχνην ἐνάρχεσθαι· καγὰ²⁰
παριδεδόμενη τῷ θεῖοι, μαὶ τὸν Δι²⁰ καὶ σφιδζα τῷ πράγματι ἀχθόμενον.
ἄλλα μοι καὶ παιδιάν τινα ἐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τὰς
ηλικιώτας ἐπίδειξιν, εἰ φαινούμενον θέσσ τε γλύφων, καὶ ἀγαλμάστικα
τινα μηκρὰ κατασκευάζαν ἐμαυτῷ τε, κακείνοις, οἷς προρέμενον.
Καὶ τότε πρῶτον ἔκεινο, καὶ σύνθετος τοῖς ἀρχομένοις ἐγίγνετο. — Εγ-²⁵
κοπέα γάρ τινά μοι δέσι ἡ θεῖον ἐκέλευσέ μοι πρέπει κατικέσθαι·
πλακές, ἐν μέσῳ κειμένης, ἐπειπάν τὸ κοινόν,

(a) *χορηγίαν*.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(b) *ἐρμογλύφον*.] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary's art; and hence, it is likely, every statuary was called *ἐρμογλύφος*.

(c) *ἔχων δεξιῶς*. Minus Atticè. *Bourd.*

(d) *πλαστικῆς*.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) “*Αμα τε γν έτιτιθει*” &c.] Thus, in English: “At the same time, therefore, a proper day was pitched upon, and I was also (then) given up, &c.

— (a) Ἀρχὴ δέ τοι ἡμέου πάντος.

Σκληρότερον δὲ κατενεγκόντι ^{Θεόν} ὑπ' ἀπειρίας, κατεσύη, μὲν οὐ πλάκη.
Οὐ δὲ αὐγανακτίσας, σκυτάλην τινὰ στηλησίον κειμένην λαβάν, καὶ πρόσωπον,
ὅδε προτρεπτικῶς μια κατηρέζατο, ὡς δάκρυά μοι τὰ προσόμια τῆς
5 τέχνης. Ἀποδέσσει τὸν ἔκειθεν, ἐπὶ τὴν οἰκίαν αὐτικνύμαι συνεχέσ
ἀνολολύζαν, καὶ δικρέων τὰς ὁφθαλμάς ὑπόπλεως· καὶ διηγέμαι τὴν
σκυτάλην, καὶ τὰς μελάωπας ἐδείκνυον, καὶ κατηγόρειν πολλήν τινα
ἀμερότητα, προσθεῖσ οὖτις ὑπὸ Φθόνας ταῦτα ἐδραστε, μὴ αὐτὸν ὑπερβά-
λωμαι κατὰ τὴν τέχνην. Ἀγανακτίσαμένης δὲ τῆς μητρὸς, καὶ πολλὰ
10 τῷ ἀδελφῷ λοιδορηταμένης, ἐπεὶ οὐδὲ ἐπῆλθε, κατέδαρθον, ἔτι ἐνδακ-
ρεις, καὶ τὴν νύχταν ὅλην ἐννοῶν. Μέχρι μὲν δὲ τέτον, γελάσιμα, καὶ
μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ὡκέτι εὐκαταφρόνηται, καὶ
"Ἄνδρες, ἀπόσεσθε, ἀλλὰ καὶ πάνυ φιληκόν ἀκροστῶν δεόμενος. "Ια-
γαρ κατ'" Ομηρον εἴπει,

15 — (b) Θεῖος μοι ἐνύπνιον ἥλθεν ὄγειρ ^{Θεόν},

Ἄμβροσίν διὰ νύκτα,—

ἐναργῆς δέ τοις, ὡς μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. "Ἐτι γάρ τοι
μετὰ τοσῶν χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὁφθαλ-
μοῖς παραμένει, καὶ οὐ φανὴ τῶν ἀκροσθέντων ἔναυλ ^{Θεόν}, στα σαφῆ
20 πάντα τοῦ.

2. (c) Δύο γυναικεῖς λαβόμεναι· ταῖν χεροῖν εἶλκόν με πρὸς ἔκυτην
ἐκπατέραι μάλα βιαίας, καὶ καρτερῶν. Μικροῦ γοῦν με διεποάσαντο
πρὸς ἀλλήλας φιλοτιμόμενας. καὶ γαρ ἥρτι μὲν ἀνὴρ ἐπεκράτει,
καὶ παρὰ μικρὸν ὅλον εἰχέ με ἥρτι δὲ ἀνὴρ τῆς ἐτέρας εἰχό-
25 μην. Ἐόδων δὲ πρὸς ἀλλήλας ἐκπατέραι· οὐ μὲν ὡς αὐτῆς ὅλοι με
κεκῆποσθαι βούλοιστο· οὐ δὲ, οὐδὲ μάτιν τῶν ἀλλοτρίων ἀπίποιοῦτο. Ἡν
δὲ οὐ μὲν ἐργατικὴ ἡ ἀνδρικὴ, καὶ αὐχμηρὰ τὴν κόμην, τὰ χεῖρες τύλων
ἀνάπλεων, διεζωμένη τὴν ἐσθῆτα, τιλίουν καλαγέμουσα, οἷος τοῦ ὁ
Θεῖος, ὅποτε ξέσι τοὺς λιθους· οὐτέρω δὲ μάλα εὐπρόσωπ ^{Θεόν}, καὶ τὸ

(a) Ἀρχὴ, &c.] Hesiod.

(b) Θεῖος μοι, &c.] Hom. Il. ii.

(c) Δύο γυναικεῖς, &c.] This *dream* is formed upon the
plan of the judgment of Hercules, to whom, when a youth,
virtue and vice appeared, and severally made speeches; but
the young hero, notwithstanding all the gay allurements
and tempting arguments of vice, devotes himself to virtue.
See *Xen. Mem. Lib. ii.*

There is humour in Lucian's putting himself upon the
same footing with the young demigod, Hercules.

εχῆμα εὐπρεπῆς, καὶ κύριος τὴν αναθολήν. Τέλος δὲ ἐν ἐφιᾶσι μοι δικάζειν ὅποτέρε φουλοίμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ αὐδερώδης ἔλεξη. — “Ἐγὼ, φίλε ταῖ, ἔρμογλυφικὴ τέχνη εἰμί, οὐ χθὲς τῇξα μανθάνειν, οἰκεῖα τέσσι, καὶ συγγενῆς οἰκοθεν. Οὐ τε γαρ πάππῳ σου, (εἰποῦσα 5 τοῦκομα τοῦ μητροπάτορος) λιθοξόῳ ήν. καὶ τὰ Θεῖα ἀμφοτέρω, καὶ μελλεῖ εὐδοκίμεστον διὰ μαῖς. Εἰ δὲ θέλοις λίρων μὲν καὶ φληράφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξασα τὴν ἑτέραν, ἐπειδὴς 10 δὲ, καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν θρέψῃ γενικᾶς, καὶ τὰς ἄμεις ἔξεις καρπεροῦς, φθόνου δὲ παντὸς ἀλλότρου ἔσῃ, καὶ οὐ ποτε ἀπειπὲ τὴν ἀλλοδαπήν, τὴν πατερίδας, καὶ τοὺς οἰκείους κατεδιπάν, (α) οὐδὲ ἐπὶ λόγοις ἐπεινέγονται σε πάντες. Μὴ μυσταχθῆς δὲ τοῦ σώματος (b) τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ πιναρόν. Ατὸ γαρ τῶν 15 τοιάτων ὄργωμενος, καὶ Φειδίος ἐκεῖνος (c) ἔδειξε τὸν (d) Δίαν, καὶ Πολύκλειτος τὴν Ἡραν εἰργάσαντο, καὶ Μύρων ἐπρύνθη, καὶ Πρεαξιτέλης ἐμαυρεάσθη. Προσκυνεῖται γὰν ὅτοι μετὰ τῶν Θεῶν. Εἰ δὲ τύτων εἰς γένοιο, πᾶς μὲν ὁ κλεινὸς αὐτὸς παρὰ πᾶσιν αὐθεάκοις γένοιο; Ζηλῶσιν δὲ καὶ τὸν πατέρα αὐτοδεῖξεις, περιστερῶν δὲ αὐτο- 20 φανεῖς καὶ τὴν πατερίδα. — Ταῦτα καὶ ἔτι τύτων πλεύσια διαπλαίσονται, καὶ Βαρθαρεῖται πάντοις πάντοις, εἴπεν ἡ τέχνη. μάλιστα δὲ σπεδῆ συνείργεται, καὶ πειθεῖν με πειρωμένην ἀλλ' ἐκέτη μέμνημα. Τὰ πλεῖστα γαρ γῆραν με τὴν μενύμενην διέφρυγεν.

4. Επειδὲ δὲ ἐν ἐπαίνοιστο, ἀρχέσαις οὐ ἐτίσα ωδὴ πᾶσι. — “Ἐγὼ δὲ, 25 ὁ τέκνον, Πασιδέα εἰμί, οὐδὲ συνήδεις σοι, καὶ γνωρίσης, εἰ καὶ μηδέποτε εἰς τέλος (ε) με πεπείρεσται. Ηλίκα μὲν γὰν τὰ ἀγαθὰ πορειῆ λιθοξόσης γενομένενος, αὐτη περιεργήκεν. Οὐδὲν γαρ οὐτι μὴ ἐργάτης

(a) ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελές] The *uncostly trim*; from *εὖ*, *facile*, and *τελός*, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, *ἔδειξε. Spectatum admissi.* — *Hor. de Art. Poet.*

(d) Δία.] *Olympicum.* Bourd. & *Ἡραν*, Argivam. Idem.

(e) με.] This genitive case doth not follow *τέλος*, but *πεπείρεσσα*. Πειρῆς ἴμεσο (pro ἴμες) γέραις. *Hom. Il. xxix*, and *πειραθῆναι ἐγχειρούς ιμετέρους.* *Hesiod. in Alp.*

“ ἔσῃ, τῷ σώματι ποιῶν, καὶ τίτα τὴν ἀπόκοσιν ἐλπίδα τῇ βίᾳ τεθει-
“ μένος ἀφενὸς μὲν αὐτὸς ἦν, ὀλίγης καὶ ἀγενῆ λαρούσαν, ταπεινός
“ τὴν γνώμην, εὐτελής δὲ τὴν πρόσοδον· ὅτε Φίδοις ἐπιδικάστησος, ὅτε
“ ἔχθροις φοβερός, ὅτε τοῖς πολιτειαῖς ζηλωτὸς ἀλλ' αὐτὸς μόνον, ἐργα-
5 “ τῆς καὶ τὴν ἐπ τῷ πολλὰ δίκια εἴσι, αἱ τὸν πρεσβύτορα ὑποπτήσουν,
“ καὶ τὸν λεγειν δινόμενον θεραπεύων. (2) λάγως βίου ζῶν, καὶ τῷ
“ κρειττονος ἔργων ἦν. Εἰ δὲ οὐ Φειδίας ἢ Πολύκλειτος γένοσθαι, καὶ
“ θαυματεῖ πολλὰ ἔργα γένεσαι, την μὲν (1) τέχνην ἀπαλλαγῆς ἐπαινεσθαι
“ θαυματεῖ πολλὰ ἔργα γένεσαι, την μὲν (1) τέχνην ἀπαλλαγῆς ἐπαινεσθαι
10 “ γενέσθαι. Οἷος γάρ ἀνὴρ θάνατος καὶ (c) χειράναξ, καὶ ἀποχει-
“ ροῦσίλος νομούσθαι. Ἡν δέ μοι πειτέρα, πρῶτον μὲν τοι πολλὰ
“ ἐπιδεῖξαι παλαιῶν ἀνδρῶν ἔργα, καὶ πρότερον θαυματεῖς. καὶ λόγως
“ αὐτῶν ἀταγγέλλεσσα, καὶ πάντων (ας εἰπεῖν) ἔργων αὐτοφάνισσας
“ καὶ τὴν ψυχὴν. ὅπερ γοι παρεστάτον ἐσι, κατακορύσσω πολλοῖς, καὶ
15 “ αγαθοῖς κορηγέσσαι, παρεργάτη, δικαιοτύνη, εὐσεβία, πραστήτη,
“ ἐπιεικεῖα, συνετεῖ, καρδιεῖται, τῷ τῶν παλαιῶν ἔργων, τῇ πρὸς τὰ σεμνό-
“ ταῖς ὁραῖς. Ταῦτα γάρ ἐσιν ὁ τῆς ψυχῆς ἀκήραλος ἡς αἰλιθῶς
“ κόσμος. Λίγοι δέ σε ὅτε πειλατὸν ἀδέν, ὅτε τὴν γενέσθαι δέον-
“ ἀλλὰ καὶ τὰ δεούτα προσφύει μᾶλλον, καὶ ὅλαις. ἀπαντα ὅποσα ἐσι,
20 “ τάτε θεῖα, τάτε αἰτεώπινα, ἐπειδή μεντάν σε διδάσκομαι. Καὶ
“ ὁ νῦν πάντας, ὁ τῷ δίαινος, ὁ βιδενοσάριενός τι περὶ ἀγενῆς ὅτα τέχνης,
“ μεῖδ' ὀλίγον ἀπατεῖ ζηλατὸς, καὶ ἐπίρρονος ἔσῃ. παύμενος καὶ ἐπαινέ-
“ μενος, καὶ ἐπὶ τοῖς αἵρισοις εὐδοκιμῶν, καὶ ὑπὸ τῶν γένεων καὶ πλέον
“ πρεσβύτων ἀποβλεπόμενος· ἐσθῆτα μὲν τοιωτύνη αἰμπεχόμενος

(a) λάγως βίου.] That is, a life of a hare, or a life of fear and obscurity.

(b) τέχνην ἐπαινέσαντα.] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men's personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) χειράναξ.] Μόνοις ταῖς χερσὶ δεσπόζων, i. e. One who is master of nothing but his hands. *Bourd.*

“ (δεῖξας τὸν ἑαυτῆς, πάντα δὲ λαμπτεῖν ἐρόει) ἀρχῆς δὲ μὴ προσ-
 “ δέρεις αἰτιάρευεν. Καὶν περὶ αἰτιοῦτος οὐδὲ ἐπὶ τῆς ἀλλοδαπῆς
 “ ἀγγάλη, ἀδὲ αἰτιοῦς ἐστὶ τοιαῦτά τοι περιέχει τὰ γνωριμώτατα
 “ τῶν ὄρθων ἔκεισθαι, τὸν πλησίον τούτου, δεῖξει σε τῷ δεκτύλῳ,
 “ ἔτος ἔκεινος, λέγων. “Αὐτὸν τοι περιέχειν αἰτιον, μὴ τοῖς φίλοις, μὴ 5
 “ τὴν πόλιν ὅλην καταλαμβάνειν” εἰς σε πάντας παρατείνοιτο. Καὶν
 “ περὶ τοῦ λέγοντος τύχης περὶ πόλεων οἱ πολλοὶ παραπομπαί,
 “ τὴν εὐδαιμονίζουσαν σε τὸν λόγον τῆς δυνάμεως, τὴν πατέρα τῆς
 “ εὐπολιτείας ὃ δὲ λέγεται, ὡς αρχαὶ πατέραις γενούσαι τινες ἐξ αὐτοῦ
 “ παντας τοῦτο σοι περιποιήσων. Καὶ γέγονον αὐτὸς ἐκ τῆς βίου αἰτιοῦτος, 10
 “ γέποντες παῖς, συνών τοις πεταλούμενοις, τὴν προσομοιών τοῖς
 “ αρχιστοῖς. Οὐραὶ τὸν Δῆμον σύντονον ἔκεινον. τινὲς μὲν ὄντες, ἐγὼ οὐδίκου
 “ ἐποίησα; Οὐραὶ τὸν Αἰσχίνον τυπωνισθεῖσαν εἰς ἄντας ἀλλ’ ὄμοις
 “ αὐτὸν δι’ ἔμε (a) Φίλιππος ἐθεράπευσεν; Οὐ δὲ (b) Συρράτης,
 “ τὴν αὐτὸν ὑπὸ τῆς ἔρωτος λαρυγγού φειδεῖ τραχεῖς. ἐπειδὴ τάχιστα συνῆκε 15
 “ τὴν κρείτονος, τὴν δραπετεύσας παρ’ αὐτῆς ηὐτομόλησεν ὡς ἐμὲ,
 “ ἀκέεις ὡς παρ’ πάνταν ἀδεῖας; Αρεῖς δὲ αὐτες τυλικάτες,
 “ τὴν τοιότητας ἀνδραῖς, τὴν πράξης λαρυγγὸς, τὴν λόγους σεμνές, τὴν
 “ σχῆμα εὐπρεπεῖς τὴν μὲν τὴν δόξαν τὴν ἐπανού, τὴν προσδεξίαν, τὴν 20
 “ δύναμιν, τὴν αρχῆς τὸ ἐπὶ λόγοις εὐδαιμονίαν, τὸ τὸ ἐπὶ συνέσει
 “ εὐδαιμονίζεσθαι, χιτώνιον τε πιναργὸν ἐνδῆσαι, τὴν σχῆμα δέλοπρε-
 “ πὲς ἀναλλήψη, τὴν μοχλία, τὴν γλυφεῖα, τὴν κοτέας, τὴν κολαπτήρας
 “ ἐν ταῖς χεροῖς ἔχεις, κάτω νευκάλις εἰς τοῦ ἔργου, χαραικτεῖς, τὴν
 “ χαραικήλιος τὴν πάντα τρόπου ταπεινός (c) ἀνακύπτων δὲ ἀδέπτοις,
 “ ὃδὲ ἀνδρεῖς, ὃδὲ ἐλευθέροις ἀδέη ἐπινοῶν, ἀλλὰ τὰς μὲν ἔργος ἔπως 25
 “ εὔρυθρας τὴν εὐτχήμονα ἔσαι τοις. προνοῶν, ὅπως δὲ αὐτὸς εὔρυθμος
 “ τε, τὴν κόσμον ἔστι, ἥκιστα πεφροντικῶς, ἀλλ’ αἰτιούτερον ποιῶν
 “ σταυτὸν λίθον:

(a) Φίλιππος ἐθεράπευσεν.] When Philip, king of Macedonia, intended to destroy the liberty of Greece, Demosthenes opposed his schemes, with a great appearance of success, by those famous orations to the people of Athens, called his philippics. Philip, therefore, courted Aeschines, Demosthenes's rival in eloquence, and antagonist in the factions then subsisting in the city.

(b) Συρράτης. τὴν αὐτὸν.] Socrates was the son of Sophroniscus, a statuary, and Phænarete, a midwife. Diog. Laërt. — τὴν αὐτὸν, even he, the wonderful Socrates.

(c) ἀνακύπτων.] Ἀνακύπτων is, properly, said of a bird lifting up his head, as he drinks. Bud.

5. Ταῦτα ἔτι λεγόστοις αὐτῆς, ἐπεριμείνας ἐγὼ τὸ τέλον τῶν λόγων, ἀναστὰς ἀπεφηνάμενην καὶ τὴν ἀμορφὸν ἐκείνην, καὶ ἐργατικὴν ἀπολιπών, μετέβασιν πρὸς τὴν Παιδείαν μάλα γεγονθώς, καὶ μάλιστα, ἐπει μοι καὶ εἰς τὸν οὐλίθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς εὐθὺς ἐκ οὐλίγας 5 ἀρχομένῳ μοι χρὴς ἐνεγρίψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἥγανακτει, καὶ τὸ χεῖρες συνεκρότει, καὶ τὸς ὀδόντας ἐνέπρεψε τέλον δὲ, ὥσπερ τὸν Νιόσην αἰχομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβλητο. Εἰ δὲ παρέδοξε ἵπαθε, μὴ ἀπιστήσῃτε, θαυματοποιὸς γαρ οἱ ὄντειροι. Ἡ ἐπεργα δὲ πρὸς με ἀπιδόσα, “Τοιγαρέσθιν ἀμείθομαι σε (ἔφη) τῆς 10 δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δικην ἐδίκασος. Καὶ ἐλθὲ ἦδη, “ἐπιβοῆτι τέττα τῷ ὄχυροτος (διεξασά τι ὅχνηα ὑποτέρων ἵππων “τινῶν τῷ Πηγάσῳ ἐοικότων) ὅπως ἴδης οἴοις καὶ ἡλίκας μὴ ἀκολυθήσας “ἔμοι ἀγνοήσειν ἔμελλες.” Ἐπει δὲ ἀνῆλθεν, οὐ μὲν ἔλαχεν, καὶ ὑφαγεῖσε. Ἀρθείς δὲ εἰς ὑψόν ἐγὼ ἐπεοκόπτων, ἀπὸ τῆς ἕως ἀρξάμενος 15 ἄχρει πρὸς ἐπίρρον, πόλεις, καὶ ἔθνη, καὶ δῆμος, (a) παθάπερ ὁ Τριπτόλεμος, ἀποσπείρων τι ἐσ τὴν γῆν. (b) Οὐκέτι μέντοι μέμνησαι ὁ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τετρακόντα μόνον, ὅτι πάτων ἀροεῖστες οἱ ἀνθρώποι ἐπίνεν, καὶ μετ' εὐφημίας, καθ' ἓς γενοίκην τῇ πτήσει, (c) παρεπεμπον. Διεξαστα δέ μοι τὰ τοσαῦτα, 20 καὶ μὲν τοῖς ἐπαινήσοντις ἐκείνοις, ἐπανήγεγεν αὐτῖς, ὃκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδικότα ἦν εἰχον αἱριπτάμενον. ἀλλ' ἔμοι ἐδόκεν εὐπάρυφός τις ἐπανήκειν. Καταλαμβάνειν καὶ τὸν πατέρα ἐσῶται,

(a) παθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μέμνησαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρεπεμπον.] They waited upon, or escorted, him.

καὶ τὸ καρδιῶνον, ἐδείκνυεν αὐτῷ ἐπείνην τὴν ἐσθῆτος, καὶ μὲν οἱ Θεοὶ πορεύονται τοῖς ὑπέρηφαντες, οἷς μητρὶς δεῖν περὶ ἐμοῦ ἐσκλεύεταιντο.

6. Ταῦτα φέμενος εἰδὼν, ἀπίταις ἐτοῦ ἀν, ἐμοὶ δοκεῖ ἐπιλαμπαχθεῖς, πρὸς τὸν τῶν πληγῶν Φόβον.—Μελεζὸν δὲ λέγοντο, “(α) Ἡράκλεις (ἴρητις) ἀστυκεῖος τὸ ἴνυπνιον, καὶ δικανικόν.” Εἰτ’ ἄλλος (b) ὑπέκρισε, “Χειμερινὸς ὄνειρος, ὅτε μήτισαι εἰπεν αἱ νύκτες ἢ τάχα πεις “τριάπτερος, ἀστερὸς (c) Ἡράκλης καὶ αὐτὸς ἐστι. Τι δ’ γνὲ ἐπῆλθε “θεοὶ αὐτῷ ληρῆσαι ταῦτα περὶς ἡμᾶς, καὶ μεντοθῆναι παιδικῆς “νυκτὸς, καὶ ὄνειρον παλαιστῶν. καὶ ἴδη γεγνησκότων; “Εωλός γαρ “ἡ φυγρολογοῦσα.—Μή (d) ὄνειρων τινῶν ἡμᾶς ὑποκρεῖτάς τινας ὑπει- 10 “ληρεν.”—Οὐκ, ἦ γαρ (e) ὃδὲ γαρ ὁ Ζευφῶν ποτε διηγέμενος

(a) Ἡράκλεις.] Proper names in *ns*—*eos* often make their vocative case in *eis*.

(b) ὑπέκρισε.] Succinuerit; that is, will put in his word: which metaphor is taken from playing the bass to a harp, or other stringed instrument, as is signified by the verb ὑποκρέω, to strike under the treble, or to play the bass to it. See *Steph.*

(c) Ἡράκλης.] It hath been fabled that Jupiter spent three nights with Alcmena, when he begat Hercules.

(d) ὄνειρων τινῶν ἡμᾶς ὑποκρεῖτάς τινας.] I cannot but think *τινῶν* and *τινας*, here, strange language; and that because *τινῶν* appears to me to carry a quite trifling meaning.

(e) ὃδὲ γαρ ὁ Ζευφῶν, &c.] In this sentence I meet with several particulars, for which I cannot account, with any great satisfaction to myself. Such as, in the first place, the nominative case *Ζευφῶν*, without a verb, or, at best, only with one to be understood, with difficulty and uncertainty. Secondly, the two next κ's; one followed by the preposition *ἐν*, with the dative case *παλεώρεις οἰκίες*; and the other, very strangely, by the accusative *τὰ ἄλλα*; which seems to have but a forced dependence on either this latter κ or any other word, either expressed or understood, in the sentence. Thirdly, *γαρ* seeming to begin a distinct sentence with *τις*, that precedes it. Fourthly, the want of *ὅτι* after *γαρ*, to bring in *διεξήνει* below, with justness, if it ought to be brought in after *γαρ*. Fifthly, the great obscurity of the word *ὑπόκρισιν*, in this place. And, sixthly, the uncertainty whether *εἴτε* should be here understood thus, *τις γαρ ὅψιν ἐκ εἴτε ὑπόκρι-*

τὸ ἐνύπνιον, ὡς ἔδει αὐτῷ. καὶ ἐν τῇ πατρῷος. καὶ τὰ ἄλλα. Ἰστορία
ἢ καὶ ὑπόκρισιν τὴν ὄψιν, ἐδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξῆς καὶ

σιν; or whether Lucian meant thus, *ἴστε γὰρ ΟΤΙ* (*ὅτι* being understood) *ἢ διεξῆς τὴν ὄψιν ΩΣ* (*ὡς* also being understood) *ὑπόκρισιν*, *ἢ δὲ ὡς φλυαρεῖν φλυαρεῖν αὐτὰ*, i. e. *νατ' αὐτὰ*, as you have a little above, *ληρῆσαι ταῦτα*. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, “That his father’s house was set all in a “flame, by lightning,” which, in his own mind, he interpreted two ways: First, “as a light from Jupiter, to lead “the Grecians out of the difficulties they then were in;” or, secondly, “as portending a further embarrassment of their retreat.” But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, “That “he saw himself bound with chains; but that they soon “loosened of their own accord, so as to leave him quite at “liberty.” At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph. Anabas.* Lib. iii. & iv. Now, it seems likely, from the expressions, *πατρῷα οἰκία*, and *περιειώτων πολεμιῶν*, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also

ταῦτα ἐν τῷ πολέμῳ, καὶ ἀπογνώσει περιβαλλόντων, περιεσάτων πολεμίων ἀλλά τι καὶ κείσθησεν εἰχεν ἡ διήγησις. Καὶ τοινυῖ πάγῳ τέτοι

supposes that Xenophon had more dreams than two; which is probable from his saying, *καὶ ἐν τῇ πατερῷ οἰνίᾳ*, and *καὶ τὰ ἄλλα*; for these expressions seem to imply as much, as if he had said, *καὶ τὸ ἐν τῇ πατερῷ οἰνίᾳ, καὶ τὰ ἄλλα ἘΝΥΠΝΙΑ*, “both that in his father’s house, and his other dreams.” The only meanings, in which the word *ὑπόκεισις* hath been explained by Stephanus, are three: 1st. *Simulatio*, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, *Histrionis Gestus personam alienam representantis*. And, 3dly, *Pronunciatio*: but especially the figure called *pronunciatio*, which is exemplified in that line of Virgil,

Cantando tu illum, &c.

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: “For you “know “that he told his vision, not as a simulation; that is, “not as if he proposed to pass it upon his hearers for one “thing, while he privately intended another, which they “must guess at, or find out by the way of interpretation; “for that would be the same weakness that I imagine some “might charge me and my dream with. No: Xenophon “intended not an *ὑπόκεισιν*, but something plain, clear, and “useful; and such also is my intention.” From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: “Nequaquam, ô bone: quoniam neque Xenophon quondam “exponens somnium illud, quo pacto illi visum fuerat in “domo paterna; et deinceps nōstis visionem, non ut conjectationem, propositam tanquam nugari statuisset, illa narravit, præsertim in bello, et summâ rerum desperatione

ἔνειρον ὑμῖν διηγησάμενη ἐκεῖνη ἔνεκα, ὅπως οἱ νεός πρὸς τὰ βελτίω
τρέπανται, καὶ παιδεῖας ἔχωνται καὶ μάλιστα, εἰ τις αὐτῶν ὑπὸ πενίας
ἔθελοκαπεῖ. καὶ πρὸς τὰ ἥπια ἀποκλίνει. Φύσιν δὲ ἀγεννῆ διαφέρειραν.
Ἐπιφρωτοῦστας εὖ οἰδ', ὅτι πάκενται ἀκόσιας τῷ μύθῳ. ἵκανον ἔχει
3 τῷ παχέαδει γεων ἐμὲ προσηγόρευεν. ἐννοῶν οἴτη μὲν ὧν, πρὸς τὰ πάλι-
λιστα ὀρειποια, καὶ παιδείας, ἐπεδύμησον, μηδὲν ἀποδειλιάσσας πρὸς
τὴν πενίαν τὴν τότε οἴτη δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν
ἄλλο, καὶ δεινὸς γάνη τῶν λιθογλίφων ἀδοξότερον.

“ *constitutus, &c.*”—There is a seeming relation between
ὑποκριτὰς, above, and ὑποκριτος, here; but, as ὑποκριτῆς, there,
must signify *interfires*, ὑπόκριτος, considered as related to it,
should necessarily signify *interfiretatio*; for which meaning I
can see no reason, in this place. A friend hath observed,
that, by ὑποκριτος, probably is meant “ *an invention, or
fiction*; as if Lucian had said that “ *Xenophon told his
dream, as a real vision, not as a fiction*,” of his own, only to
amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly
idolatry with which they were worshipped, are here most
humourously ridiculed.

ΖΕΥΣ.—Μηκέτι τονθροίζει, ὁ Θεοί μηδὲ καὶ πάντας τυσε-
φίεντος, πρὸς τὸν ἀλλήλοις κονολογεῖσθε, ἀγανακτήσετε, εἰ πολλοὶ⁵
ἄνδρες μετέχουν ὑμῖν τῷ συμπόσιο. Ἀλλ' ἐπείπερ ἀποδέδοσα
περὶ τέτων ἐκκλησίας, λεγότω ἔκοσις εἰς τὸ φανερὸν τὰ δοκεῖτά εἰ,
καὶ κατηγορεῖτω. Σὺ δὲ καὶ κήρυτε. ὁ Ἐρρῆ, τὸ κήρυγμα, τὸ ἐκ-
τὸν κύριον. ΕΡΜ. (α) Ἀκεῖ σύγα. Τίς ἀγορεύειν βέλεται τῶν τελείων

(α) Ἀκεῖ σύγα. Τίς ἀγορεύειν, &c.] The cryer, in the
Athenian assembly, made two proclamations. The first
was, Τίς ἀγορεύειν βέλεται τῶν ὑπὲρ πειλίκοντα ἥπη γεγονότων;

Θεῶν, οἷς ἔξεσιν; Ἡ δὲ σκέψις περὶ τῶν μετοίκων καὶ (α) ξένων. ΜΩΜ. Ἐγὼ ὁ Μάρκος, ὁ Ζεῦ, εἰ μοι ἐπιτρέψεις εἰπεῖν. ΖΕΥΣ. Τὸ κένυγμα ἡδη ἐφίστων. ὥσε ἔδει ἐμοὶ δεῖν. ΜΩΜ. Φημὶ τοινυν δεινὰ ποιεῖν ἐντὸς ἡμῶν, οἷς ἐκ ἀπόχετ Θεοῖς ἔξι ἀνθρώπων αὐτὸς γεγενηθεῖς, ἀλλ' εἰ μὴ καὶ τὰς ἀκολύθες, καὶ θεράποντας αὐτῶν 5 ισοτίμες ἡμῖν ἀποφανθσιν, ἔδει μέγα, ἔδει τελικὸν οἰονται ἐργάζεσθαι. Ἀξιῶ δὲ, ὁ Σεῦ, μετὰ παρρησίας μοι δύναις εἰπεῖν. ἔδει γὰρ ἀν ἄλλως δυνατέρην. Ἀλλὰ πάντες με τοσούτων ὡς ἐλεύθερος είμι τὴν γλώτταν, καὶ ἔδει ἀν καταστατήσομαι τῶν ἐν καλῶς γιγνομένων. Διελέγομαι γὰρ ἀταντα, καὶ λέγω τὰ δοκεῖνά μοι ἐσ τὸ φανερὸν, ἔτε 10 δεδιάς τινα, ἔδει ὑπ' αἰδεῖς ἐπικαλύπτων τὴν γνώμην· ἀτε καὶ ἐπαγκῆς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιος τις κατηγορῶ ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπείτε ἔξεσι, καὶ πεκάρχονται, καὶ σὺ, ὁ Ζεῦ, ἐδίδως μετ ἔξεσιας εἰπεῖν, ἔδειν (β) ὑπο-

Who of those above fifty years of age hath a mind to speak? And, when the old men had spoken, he made this second proclamation: *Δίγειν τῶν Ἀθηναίων οἷς ἔξεσι*, Any of the Athenians, for whom it is lawful, may speak; for none, under thirty, had a right to speak; as neither had the *μέτοικοι*, or the *ξένοι*. See *Potter*.

Mercury's proclamation, here, seems to be made up out of the above two: for *τελείων Θεῶν* answers to men above fifty, in the former; and *οἷς ἔξεσι* is a part of the latter, and seems to be levelled at those deities who, being *ξένοι* and *μέτοικοι* in heaven, had, therefore, no right to speak in this assembly of the gods, and are hereby warned against presuming so to do.

(a) *Ξένοι*, at Athens, were only sojourners, who lodged there for some short time. The *μέτοικοι* were such as, being first registered in the court of Areopagus, took up their abode in the city, and followed any lawful business they pleased, but were not allowed to vote in the assemblies, or have any share in the government, and were obliged, under pain of confiscation, to have all their business in the courts managed by patrons, called *προσάται*, as hath been already observed. They also paid a yearly tribute to the state, called *μετοίκιον*, which is mentioned a little below. See *Potter's Antiq.*

(b) *ὑποειλάμψει*.] *Ὑποειλλομας*, animo contrahor, I am afraid. *Stesib.*

τειλάριεν θεῷ ἐρῶ.—Πολλοὶ γάρ, Φημί, ἐπὶ ἀγαπῶντες, ὅτι αὐτοὶ μείχθοι τῶν αὐτῶν ἡμῖν ξυνεδρίαν, καὶ εὐαχθεῖται ἐπίστος (καὶ ταῦτα, θυγτοὶ ἐξ ἡμετερές ὄντες) ἔτι καὶ τὰς ὑπηρέτας, καὶ θιασώτας τὰς αὐτῶν αὐτῆς γένεσον, καὶ ταρενέγραψαν. Καὶ νῦν ἐπίστος διανομάς 5 τε (α) νέμονται, καὶ θυσιῶν μετέχουσιν, ἀδὲ κατιθαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὡς Μῆμε, ἀλλὰ σαφῶς, καὶ διαρρήδην λέγε, προσιθεσίς καὶ τάχυονα. Νῦν γάρ ἐστι τὸ μέσον ἀπέρριπτα σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε 10 ἄλλον τοῖς λεγομένοις. Χρὴ δὲ ταρρόνιαστὴν ὄντα, μηδὲν ὄκνειν λέγειν.

2. ΜΩΜ. Εὗγε, ὡς Ζεῦ, ὅτι καὶ παροτρύνεις με τῷδε τὴν παρροτίαν. Ποιεῖς γάρ τοῦτο βασιλικὸν, ὡς ἀληθῆς, καὶ μεγαλόφρον. Ως εἶρω καὶ τάχυονα.—Οὐ γάρ τοι γεννατότατος Διόνυσος ἡμείαν-θρεπτός ἐν, ἀδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοίνικός τινος ἐμπόρειος 15 ταῦ (b) Κάδμεις θυγατριδέος, ἐπείτερη ἡξιάθη τῆς ἀδαπασίας, οἰητος μὲν αὐτός ἐσιν δὲ λέγω, ὅτε (c) τὴν μίτραν, ὅτε τὴν μέθην, ὅτε τὸ βάδιον μα-πάντες γάρ, οἶμαι, ὄρατε ὡς θῆλυς, καὶ γυναικεῖος τὴν φύσιν, ἡμιμε-νῆς, ἀκράτεις ἔνθεν ἀτοπνέων. Οὐ δέ, καὶ ὅλην (d) φρεατρίαν εἰσεποιήσεις ἡμῖν, καὶ τὸν γόρον ἐπαγόμενος πάρεστι, καὶ Θεός απέφηνε. τὸν Πάνας, 20 καὶ τοὺς Σιληνοὺς, καὶ Σατύρους, ἀγροκίνες τινάς, καὶ αἰπόλας τὰς πολλὰς, σπιρτητικές ἀνθεώπες, καὶ τὰς μορφὰς ἀλλοκότες· ἀν δὲ μὲν, κέρατος

(a) νέμονται.] Stephanus shews that from *έμω*, distribuo, come *έμω* and *έμομαι*, possideo quod-aliquis-mecum-parti-tus-est.

(b) Κάδμεις θυγατριδέος.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—Θυγατριδέος.—*θεῖος*. This nominative case is a contract from Θυγατριδέος, and signifies a grandchild by the daughter.

(c) τὴν μίτραν.] This may be the accusative case of *κατὰ* understood.

(d) φρεατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλα, or tribes, and each tribe into three φρεατρίας, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρεατρίας were also multiplied.

ἔχων, καὶ ὅσον ἔξι ἡμετερίας ἐστὸ κάτω αἰγὴ ἔστικάς, καὶ γένειον βαθὺ καθεύμενος, ὀλίγον τρέαγε διαφέρων ἐσιν· ὁ δὲ, Φαλακρὸς γέρων, σιμὸς τὴν ρίνα, ἐπὶ ὅντας τὸ πολλὰ ὄχημεν^Θ, (a) Λυδὸς ὄποις· οἱ δὲ Σάτυροι, ὁζεῖς τὰ ὄπα, καὶ αὐτοὶ Φαλακροὶ, κεράσται (οἷα τοῖς ἀρτὶ γεννηθεῖσιν ἐριφοῖς τὰ κέρατα ὑποφύνεται) Φερύγες τινὲς ὄντες. Ἔχοντες δὲ 5 (b) καὶ ἔρας ἀπαντεῖς. Ορᾶτε οἷς ἡμῖν Θεὸς ποιεῖ ἡ γεννάδας; Εἰτα θαυμάζομεν, εἰ καταφρονῶσιν ἡμῶν οἱ ἀνθρώποι, ὁρῶντες ὅταν γελοίσις Θεοῖς, καὶ τερασίας; Ἐᾶς γὰρ λέγειν, ὅτι καὶ δύο γυναικας αἰνῆγαστε, τὴν μὲν ἐραμένην θοσαν αὐτᾶς, τὴν Ἀριάδνην (ἥς καὶ τὸν σέφανον ἔγκατελεῖε τῷ τῶν ἀσέρων χορῷ) τὴν δὲ Ἰκαρίας τὴν γεωργῆς θυγατέρα. 10 Καὶ (ὸ πάντων γελοιότατον, ὡς Θεοῖ) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τῶν αἰνῆγαστε, ὡς μὴ αἰνῶτο ἡ παῖς. εἰ μὴ ἔξει ἐν τῷ ἔρεντὶ τὸ ἔνυπτος ἔκεινο καὶ ὅπερ ἡγάπα κυνιδίον αὐτῆς. Τχῦται ἐχ ὑθρεῖς ὑμῖν δοκεῖ, καὶ παρονία. καὶ γέλως;—Ακέστατε δὲ τὸν καὶ ἄλλας.

3. ΖΕΥΣ. Μηδὲν, ὡς Μῆμε, εἴπης, μήτε περὶ Ἀσκληπιοῦ, μήτε 15 περὶ Ἡρακλέους ὁρῶ γὰρ οἱ φέρει τῷ λόγῳ. Οὔτοι γὰρ, οἱ μὲν αὐτῶν ἴαται καὶ ανίσησιν εἰς τῶν νόσων, καὶ ἔστι

— πολλῶν ἀνταῦ^Θ ἄλλων.

Ο δὲ Ἡρακλῆς, οὐδὲ ὃν ἔρεστος, ἐκ ὀλίγων πονῶν ἐπράτω τὴν ἀθανασίαν. Ωσε μὴ κατηγόρεις αὐτῶν. ΜΩΜ Σωτήτομαι διὰ σὲ, ὡς Ζεῦ, 20 πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἐπὶ τὰ σημεῖα ἔχοντες τὴν πυρός. Εἰ δὲ ἔξειν καὶ πρὸς αὐτὸν σε τῇ περρόπτῃ χεῦσθας, πολλὰ ἀν εἰχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἔμεις ἔξεις μαίλισα. Μῶν δὲ τὸν κακὸν ἔνεισις διάκεις; ΜΩΜ. Εν Κρήτῃ μὲν ἐ μόνον τῷτο ἀκόσοις ἐσιν ἄλλα καὶ ἄλλο τι περὶ σῶ λέγεται καὶ τάφον ἐπιδεικνύ-25 φοιν. Εγὼ δὲ γέτε ἔκείνοις πειθομαν, γέτε Ἀχαιῶν Αἰγαίουσιν, ὑποβολικαῖσιν σε εἰναι φάσκοντιν.—Α δὲ μάλιστα ἐλεγχθῆνται δεῖν ἡγεμονεῖς, ταῦτα ἔρω. Τὴν γέρον τοι ἀρχὴν τῶν τοικτῶν παρανομημέστων, καὶ τὴν αἰτίαν τῆς νοθευθῆναι ἡμῶν τὸ ἔνυδρον σὺ, ὡς Ζεῦ, παρέσχες, θυγατρὶς ἐπιμειγμένη^Θ, καὶ κατιάν παρ' αὐτὰς ἐν ἄλλοτε ἄλλο σχῆ-30 ματι. Ωσε ἡμᾶς δεδίνεις, μή σε καταθύσῃ τις ἔυλλαβάν. ὅποτε ἀν ταῦτο^Θ ἡς ἡ τῶν χευποχῶν τις κατεργάζεται χευτὸν ὄντα· καὶ αὐτεῖ Διός, ἡ ὄρμ^Θ, ἡ Φέλλιον, ἡ ἐλλοβίον ἡμῖν γένη. Πλὴν ἀλλὰ ἐμπέτληκας γε τὸν ὄρεαν τῶν ἡμιθέων τέτων· ἐ γάρ ἀν ἄλλως εἴποιμι. Καὶ τὸ πρότυρον γελοιότατόν ἐσιν, ὅπότε ἂν τις ἄφια^Θ ακήσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς αἰτεδείχθη, οἱ δὲ Εὐρυσθευς, οἱ

(a) Λυδὸς.] Silenus, the foster-father of Bacchus.

(b) καὶ ἔρας.] Tails also: that is, beside their other deformities.

έπέταιτεν αὐτῷ, τέμνετε. καὶ (a) πλησίον Ἡρακλέους νεὼς, οἰκέτες ὅντες,
καὶ Εὐρυσθέως τάφος, ταῦ δεσπότες αὐτῷ. Καὶ πάλιν ἐν Θήβαις,
Διόνυσος μὲν Θεός· οἱ δὲ ἀνέψιοι αὐτῷ, ὁ Πενθεὺς, ὁ Ἀκταιῶν, καὶ ὁ
Λεάρχος, ἀνθεύονται ἀπάγονται (b) κακοδαιμονίσατος. Ἀφ' ἧς δὲ
5 ἄπαιξ σὺ, ὁ Ζεὺς, ἀνέγεις τοῖς τοιότοις τὰς θύρας, καὶ ἐπὶ τὰς
θυτὰς ἐτράπε, ἄπαντες μεμιμητοί σε, καὶ ἐχιμένες μόνον,
ἀλλ' (ὅπερ αἰσχιστον) (c) καὶ αἱ θύλειαι Θεοί. Τίς γὰρ ἐκ οἴδε

(a) πλησίον.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) κακοδαιμονίσατοι.] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoë. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoë's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. *Ovid.*

(c) καὶ αἱ θύλειαι Θεοί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, "Ἡρη θηλὺς ἔσσαι, Il. xix., and, Αἰδην θηλὺς ἔσσαι, Il. xxiii. And, perhaps,

τὸν (a) Ἀγχίσην. καὶ τὸν Τιθανὸν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὸν οὐλαχό; (b) Ωσε ταῦτα μὲν ἔσσειν μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῆς Γανυμήδης, ὁ Μῆμε, εἴπυς χαλεπωνᾶ γὰρ, εἰλυπτήσεις τὸ μειράκιον. ἐνεδίσας εἰς τὸ γένος ΜΩΜ. Οὐκέτι 5 μηδὲ περὶ τῆς ἀετῆς εἰπω, ὅτι καὶ ἔτερον ἐν τῷ ἔργων ἐσιν. ἐπεὶ τὴν βασιλείαν σκηπτῆς καθεῖσθαινότω, καὶ μεονογχή ἐπὶ τὴν κεφαλήν σὺ νεοτεύνων. Θεὸς εἴναι δοκῶν; (c) Ή καὶ τοτον τῆς Γανυμήδης ἔνεκα ἔσσομεν; Ἀλλ' οὐτοὶ Αἴτιοι γε. ὁ Ζεῦ καὶ ὁ Κορύνεας καὶ ὁ Σαβάζιος, πόθεν ἡμεῖν ἐπεισεκκληθῆσαν θεοῖς; (d) Ή ὁ Μίθρης ἐπεῖνος ὁ Μῆδος, οὐ τούς κάνδυν, 10 καὶ τὴν τιάραν. ὅδε ἐλληνικῶν τῆς φωνῆς, ὁσε ὅδε ἡντιποτήτις, ξυνίσται; Τοιγαρέν οἱ Σκύθαι. καὶ οἱ Γέται, ταῦτα ὁρῶντες αὐτῶν, μακρὰ ἡμέν 15 χαίρειν εἰπόντες, αὐτοὶ ἀπαθανατίζονται. καὶ Θεὸς χειρούνθοιν, ὃς ἂν ἴθελήσωται, τὸν αὐτὸν τρόπον. ὄντερ καὶ Ζάμολεξις. δῆλος ἂν, παρενεγράφη, ὃς εἰδὲ ὅπως διαλαθόντων. Καὶ τοι ταῦτα πάντα. ὁ Θεοὶ, 20 μέτραια. Σὺ δὲ, ὁ (b) κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμένες Αἰγύπτιες, τίς εἰ, ὁ βέλτιστος. οὐ τῶν ἀξιοῖς Θεὸς εἴναι ὑλακτῶν; Τι δὲ βελόμενος, καὶ ὁ Μεμφίτης θεός (c) ταῦρος, ὁ ποικίλος, προσκυνεῖται, καὶ κρᾶν, καὶ προφήτας ἔχει; Αἰσχύνομεν δὲ θεῖδαις, καὶ πιθήκες εἰπεῖν, καὶ τρέγγεις, καὶ ἄλλα πολλῷ γελοιότερα, ὃς εἰδὲ ὅπως ἐξ Αἰγύπτων παραβανοθέντας τὸν ἔρενόν. (d) Αἴμεις. ὁ Θεοὶ, πῶς αὐτέχεοσθε ὁρῶντες ἐπίστης, οὐ καὶ μᾶλλον ὑμῶν προσκυνήμενα; (e) Ή σὺ, ὁ Ζεῦ, πῶς Φέρεις, ἐπειδὰν κριτὰς κέρατα φύσαισι σοι. ΖΕΥΣ. Αἰσχρὰς ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. (f) Ομως δ' ὃν, ὁ Μῆμε. τὰ πολλὰ αὐτῶν αἰνιγματά ἔστι, οὐ καὶ πάντα καὶ παταγελῶν ἀμύνητον ὄντα. 25 ΜΩΜ. Πάντα γάνη μυστηρίων. ὁ Ζεῦ, δοῦ ἡμεῖν, ὡς εἰδέναι, Θεὸς μὲν, τὰς Θεάς, κυνοκεφάλας δὲ τὰς κυνοκεφάλας.

this of Lucian is a sneer upon the epithet, Θηλῆς, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίσην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

—Latrator Anubis.

Virg. *En.* viii.

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. "Εα. Φημί, τὰ περὶ τῶν Αἰγασπίων, ἄλλοτε γὰρ περὶ τάτων ἐπισκεψίμεθα ἐπὶ σχολῆς. Σὺ δὲ τὰς αἱλαγές λέγε. ΜΩΜ. Τὸν Τερράνιον ἦ Ζεῦς, καὶ ὁ μελισσέας ἐποπνίγει, τὸν Ἀμφιλοχούς δὲ ἐναγγεῖς ἀνθράκες καὶ (a) μυτραλοίς νήσις ἀν θετπι. δεῖ δὲ γενναῖος 5 ἐν Κιλικίᾳ, Φευδίμενῷ τὰ πολλὰ καὶ γοητεύαντα τοῖν δυοῖν ὅσαλοῖν ἔνεσε. Τοιγαρέτην ἐκ τοῦ σὺν ὁ "Ἀπολλον εὐδοκιμεῖ, ἀλλὰ ἥδη πᾶς λίθος, καὶ πᾶς βαρύς χρηματόδει, ὃς ἂν ἐλαῖον περιχθῇ, καὶ σεράννες ἔχει, καὶ γόντρα ἀνδρεῖς εὐπορεῖσθαι, οἷος πολλοὶ εἰσιν. "Ηδη δὲ ὁ Πολυδάμαντος τῇ ἀθλητῇ ἀνδρίας ἴσται τὰς περέτοιτας ἐν 10 Ολυμπίᾳ, καὶ ο Θεαγένης ἐν Θάσῳ, καὶ Ἐπιτοι Θύντοι ἐν Ἰλίῳ, καὶ Περιτεσιλάριος καταντικεῖ ἐν Χερρονίσῳ. 'Αφ' εὖ δὲ τοσῦτοι γεγόνασσεν, (b) ἐπιδίδωκε μᾶλλον ἡ ἐπιοργία, καὶ ιεροτυλίας καὶ ὄλως, καταπερθρονίκαστην ἡμῶν ἐν ποιῆτες. Καὶ ταῦτα μὲν περὶ τῶν νῦντων, καὶ παρεγγείπτων. —Ἐγὼ δέ τοι ζένα ὄνοματα πολλὰ ἥδη ἀπέων, τὰ 15 ὄνταν τινῶν παρ' ἡμῖν. Τοτε συστικαὶ ὄλως δυναμένων, πάντων, ὁ Ζεῦς καὶ ἐπὶ τάτοις γελῶ. "Η πᾶς γάρ εἰνι ἡ πολυθεύλλητρα ἀρετὴ, καὶ Φύσις, καὶ εἰρηνεύην, καὶ τύχη, αντιπόσεται, καὶ κανὰ πραγμάτων ὄντων.

(a) μυτραλοίς.] The nominative case is μυτραλοίς. That Amphiaraus, the father of Amphilius, was a parricide, is what I cannot find, any where.

(b) ἐπιδίδωκε.] When the verb ἐπιδίδωμι, which, strictly and naturally, signifies no more than *do insuper*, or *dono præterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, ἐκ τῶν οἰνίων ἀλλὰ ἐπιδίδωμι, and, ἐγώ δέ τοι ἐκ ἐπίδωσω. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, ἐπιδίδωκε 'ΕΑΥΘ'Ν μᾶλλον ἡ ἐπιοργία, "Perjury hath given more of herself," i. e. "hath increased."

ματιά, ὅποι βλακῶν ἀνθιώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅρας αὐτοτοχέδης ὅντα στα τὰς ἀνοίτες πέπεικεν, ὡς εἰδεῖς ἡμῖν, ἐδὲ Θύειν βάλεται εἰδής ὅτι κανὸν μυρίας ἐκαποθίσας παρερεῖσθαι, ὅμως τὴν τύχην πρέπεστον τὰ μεμονωμένα καὶ ἀξέχης ἐκάστοις ἐπεκλάσθη. Ἡδέως ἀνὴν ἐρούμενος σε ὁ Ζεῦ, εἰ τὰς εἰδεῖς ἡ αἰχλῶν, ἡ φύσιν, 5 ἡ εἰρηνικότητα; "Οτι μὲν γὰρ καὶ σὺ ἀνέκεις ἐν ταῖς τῶν φιλοσόφων διατρέχοις, οἶδε, εἰ μὴ καρδός τις εἴ, ὡς βοῶνταν αὐτῶν ροή ἐπαστείν. Πολλὰς ἔτες ἔχοντας εἴτεν καταταύνω τὸν λόγον. 'Ορῶ γὰρ τὰς πολλὰς αὐχθομένας μοι λέγουσί, καὶ συρτίσοντας ἐκείνας μελίσσας, ὃν καθήψετο η παρέντος τῶν λόγων. Πέρας γάρ, εἰ ἐθέλεις, ὁ Ζεῦ, 10 (a) Κύριος τι περὶ τέτταν ἀναγγέλσομαι ἢδη ξυγέρωματά σου. ΖΕΥΣ Ἀνέβαθς. Οὐ πάντα γάρ αὐλόγως ἡτιάσω καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μη ἐπιπλεῖον ἀν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμις ἀγοράνες, (c) ἐδόμηρις ἰσαρένες,

(a) **Ψήφισμα.**] The Athenian **Ψήφισμα**, or decree, differed from the **Νόμος**, or law, in this: that the **Νόμος** was a general and lasting rule, but the **Ψήφισμα** only respected particular times, places, persons, and other circumstances. *Potter.*

(b) **Ἐκκλησίας ἐννόμις.**] "Ἐννόμις" signifies, *intra legem*: and therefore, **ἐκκλησίας ἐννόμις** signifies "an assembly met together, as the law directed." We meet this same expression in the Acts of the Apostles, chap xix. ver. 39, and our translation renders it, "A lawful assembly; by which we are to understand, "an assembly convened and held as the law directed." For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) **ἐδόμηρις ἰσαρένες.**] The Athenian month was divided into three decades of days. The days of the first decade were called **ἡμέραις μηνὸς ἀρχομένες**, or, **ἰσαρένες**; those of the second decade, **μετὰντος**; and those of the third, **φθίνοντος** or **λήγοντος**.

The first day of the first decade, or the first of the month, was called **νεομηνία**, as falling upon the new moon (or rather, as being the first day of the month); the second, **δεύτερης ἰσαρένες**; the third, **τρίτης ἰσαρένες**; and so on to **δεκάτης ἰσαρένες**.

ἢ Ζεὺς (α) ἵπερτάνευε, καὶ ἀρχοῦρεν Ποσειδῶν, ἵπεράτε
Ἀπόλλων, ἵγραμμάτενε Μῆνις Θεος τῆς Νυκτὸς, καὶ Ὑπνος τῆς

The first day of the second decade, being the eleventh of the month, was called *πρώτη μεσῆντος*, or, *πρώτη ἐπὶ δέκα*; the second, *δεύτερα μεσῆντος*, or *δεύτερα ἐπὶ δέκα*; and so on to the last day of the second decade, or twentieth of the month; which was called *εἰκάς*.

The first day of the third decade, or twenty-first of the month, was called *πρώτη ἐπ' εἰκάδι*, or, *πρώτη λήγοντος*; the second of the third decade, or twenty-second of the month, *δεύτερα ἐπ' εἰκάδι*, or *λήγοντος*; and so on to *τείκανας*, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called *φθινοπτος δεκάτη*; the second of the same decade, or twenty-second of the month *φθινοπτος ἐννάτη*; and so on, upwards, to *πρώτη φθινοπτος*, or *τείκανας*, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called *τείκανας*, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The *τείκανας* was likewise, by Solon, called *ἐν τῇ νεᾳ*; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called *Δημήτειας*, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) *ἱρευτάνευς.*] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called *βοσκός*, and consisted, in Solon's time, of four hundred members; the tribes of

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the *βουλή* to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called *πρεσβύταρεῖς*; and the space of thirty-five days, during which they presided, was termed *πρεσβύταρεια*.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty five days; that is, the *πρεσβύταρεια*, or whole time of the tribe's presiding.

Now the ten, whom the fifty *πρεσβύταρεῖς* deputed out of themselves, were, for the time being, called *πρόεδροι*; and one of these, again, who was chosen by lot to preside, in chief was styled *ἐπισάρτης*.

With regard to the *ἐκκλησίαι*, or popular assemblies, the distinct business of the *πρεσβύταρεῖς* was to summon the people to meet; that of the *πρόεδροι*, to lay before them what they were to deliberate upon; and that of the *ἐπισάρτης*, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the *βουλή*, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the *πρεσβύταρεῖς*, in his single person, and Neptune the *πρόεδροι*; but Apollo and Momus only the single officers, called *ἐπισάρτης* and *γεωμετραῖς*; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

(a) γνώμην εἴπεν.—ΕΠΕΙΔΗ¹ πολλοὶ τῶν ξένων, (b) ἐμόνον² Ελληνες, ἀλλὰ καὶ Βάρβαροι, θάμνοις ἄξιοι ὅτες κοινωνεῖν ἦριν τῆς πολιτείας παρεγγέρασθε, ἐκ οὗδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τούς θραύσαν, ὡς μετὸν εἶναι τὸ συμπόσιον ἔχλας παραχώδες πολυγλωσσῶν τικῶν. καὶ (c) ξυγκλίδων³ ἐπιλέοιπε δὲ ἡ ἀμφιροστία, καὶ τὸ νέκταρ, ὡς (d) μνᾶς ἥδη τὴν (e) κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων⁴ οἱ δὲ ὑπὸ αὐθαδείας παραστάμενοι τὰς παλαιάς τε, καὶ ἀληθεῖς Θεῖς, προεδρίας ἡξιώκαστριν ἐστὰς παρὰ παῖδας τὰ πάτραις, καὶ ἐν τῇ γῇ προτιμάσθαις θέλεσι. ΔΕΔΟΧΘΩ

10 τῇ βελῆ, καὶ τῷ δίκαιῳ ξυλλεγῆναι μὲν ἐκκλησίαιν ἐν τῇ Ολύμπῳ περὶ τροπὰς χειμερινὰς, ἐλέσθαις δὲ ἐπιγυμνονας τελεις Θεῖς, ἐπὶ τοῖς μὲν, ἐκ τῆς παλαιᾶς βελῆς τῆς ἐπὶ Κρόνου, τέτλαχες δὲ ἐκ τῶν δώδεκας, καὶ ἐν αὐτοῖς τὸν Δία. Τέττας δὲ τὰς ἐπιγυμνονας, αὐτὰς μὲν καθέζεσθαι ὀμοσπονδίας τὸν νόμιμον ὅρκον, τὴν Στύγον. Τὸν Ερμῆν δὲ, κηρύζεσθαι ξυναγγεῖν ἀπαντας, οσοι ἄξιοισι (f) ξυντελεῖν εἰς τὸ

(a) γνώμην εἴπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. *Γνώμην εἴπειν*, censere, vel, auctor esse-sententiae. *Steph.*

There seems to be an humourous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἐμόνον² Ελληνες.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned *ξένοι*, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ξυγκλίδων.] Put for *συγκλίδων*, from the nominative *σύγκλισις*—*ἥδη*, a derivative from *συγκλίειν*, convoke.

(d) μνᾶς.] See the note upon *δραχμᾶν*, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon *χοίνικας*, Lib. I. Dial. xvii.

(f) ξυντελεῖν.] The other translation renders this word, legitimate admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from *τέλος*, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying *εἰς τέτο τὸ τέλος κατέσθι*); and I cannot apprehend why it may not be

συνέδεσιν. Τὸς δὲ ἦκει μεριστορράξες ἐπιγυμνίας ἴνωμότες, καὶ ἀπο-
δειξις τῆς γένης. Τὴντεῦθεν δὲ, οἱ μὲν παρέτασαν καθ' ἓν. Οἱ δὲ,
ἐπιγυμνίους ἐξείσζοντες, οὐ Θεὸς εἶναι ἀποφανθῆται, οὐ καταπέμψειν
ἔτι τὰ σφίτερος ἡρίας, καὶ τὰς θύκας τὰς προγονικάς. Ἡν δὲ τις
(a) ἀλλὰ τὸν ἀδοκίμων, καὶ ἄπαξ ὑπὸ τῶν ἐπιγυμνίουν ἐκκριθεῖται 5
ἐπιστολῶν τῆς θρανῆς, ἐις τὸν ταῦταρον ἐμπεσεῖν τέτοιο. Ἐργάζεσθαι
δὲ τὰ αὐτὰ ἔκαστον. Καὶ μάτε τὸν Ἀθηνᾶν ιασθαι, μάτε τὸν Ἀσκλη-
πιὸν χρησμαθεῖν, μάτε τὸν Ἀπόλλωνα σαῦτα ρέοντα ποιεῖν, ἀλλ' ἐν
τι ἐπιλεξάμενον, μάντιν, οὐ κιθαριστὸν, οὐ ιατρὸν εἶναι. Τοῖς δὲ
Φιλοσόφοις προσεπιεῖν, μὴ ἀναπλάττειν παινὰ ὄντας πατεῖν, μηδὲ ληρεῖν 10
περὶ ὧν ἐκ ἴστορι. Ὁπόσοι δὲ ἱδη κατὰν ἡ θυσιῶν οἵτια θησαν, ἐπείναν
μὲν καθαιρεδῆναι τὰ ἀγάλματα, ἐντεῦθυναι δὲ οὐ Διός, οὐ "Ἡρας, οὐ
Ἀπόλλωνος, οὐ τῶν ἀλλαγών τινός" ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν,
οὐ στήλην ἐπιτιταῖναι τὸ βαρύτερον. Ἡν δέ τις παρακλήση τῆς κηρύγματος, 15
οὐ μὴ ἀθελήσῃ ἐπὶ τὰς ἐπιγυμνίουν ἐλθεῖν, (b) ἐρήμην αὐτὰ (c) κατα-
δικτυάσθαι.—ΖΕΥΣ. Τέτοιο μὲν ἡμῖν τὸ θύριομα δικαιότατον, οὐ

naturally and easily rendered, in dignitatem, vel, magistratum
coire.

(a) ἀλλ.] The third person singular of the second aorist
of the subjunctive mood active. But both the perfect and
second aorist active of the verb ἀλίσκω, or ἀλιστοί, are, gene-
rally, taken passively, as, κλίπτων ἄλισκε, furans deprehensus
est, Steph. and, πόλις ἀλιστα, urbs capta. Il. ii.

(b) ἐρήμην] ἐρήμος — ον, and ἐρήμησ, ο, ον, are both said.
But there is no such word as ἐρήμος, an absolute substantive;
for, when it is put alone for a desert, χωρά, regio, is under-
stood. So, likewise, when ἐρήμη is used, as a law term, sig-
nifying a forsaken cause, or that upon which no defendant
appears, then, also, is the substantive δίκη, a cause, or suit,
understood. See Steph.

(c) καταδικαιούσθαι.] The genitive case plural of κατα-
δικαιότας, the participle of the first aorist active, put, accord-
ing to the Attic dialect, for καταδικαιούσθωσαν, the third per-
son plural of the first aorist of the imperative mood active
of καταδικάω, condemnō, from κατά, contra, and δικτα, arbitrium.—Stephanus observes that arbitrium is a most
extraordinary signification of the word δικτα, which, pro-
perly, signifies mos-vivendi, or ratio victus à medicis præ-
scripta. And, since none, before him, have accounted for

Μᾶμεν καὶ ὅτῳ δοκεῖ ἀνατενάτω τὴν χεῖρα. Μᾶλλον δὲ ἔτει γιγνέσθαι πτλείσες γάρ οἰδ' ὅτι ἔσονται, οἱ μὲν χειροτονήσοντες. Ἀλλὰ τὸν μὲν ἀπίτε. Ὁπόταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἡκέλε, καριζούστις ἔκαστον ἐναργῆ τὰ γυναικίσκα, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ 5 μητρὸς, καὶ ὄθεν, καὶ ὅπας Θεὸς ἐγένετο, καὶ φυλὴν. καὶ (a) Φεάτορας. Ὡς ὅσις ἀν μὲν παρέσχηται, ὃδιν μελῆσι τοῖς ἐπιγνώμοσιν, εἰ νεών τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἀνθερποι Θεὸν αὐτὸν εἴναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is because, as the prescribing a proper regimen of diet restores health to sick persons, so the decision, proposed by arbitrators, restores peace and harmony to the contending parties. Were I allowed also to guess, I should be apt to think, that, as a proper regimen of diet, which allows a patient neither more nor less than he ought to have, hath been termed *δίκια*, so the distribution of justice, which gives each of the litigants his exact due, might be called by the same name.

(a) *Φεάτορα.*] See the note upon *Φεατρίαν*, Lib. II. Dial. ii.

ΔΙΑΛ. γ'. Τίμων, ἡ Μισάνθεωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour fleering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

TIM.—Ω Ζεῦ (a) φίλιε, καὶ ξένε, καὶ ἵταιρεῖ, καὶ ἐφέσιε, καὶ ἀσε-
ροπτὰ. καὶ ὄρκιε, καὶ νεφεληγερέτα, καὶ ἱερύδετε, καὶ εἴ τι σε ἄλλο οἱ
εἰδούσιοι: ποιηταὶ καλλίσται, καὶ μαίλισται ὅταν ἀπορῶσι περὸς τὰ μέτρα,
(τότε γὰρ αὐτοῖς πολυάνυμος γινόμενος, ὑπερείδεις τὸ πίπτον τὰ
(b) μέτρα, καὶ ἀναπληροῦς τὸ κεχρνὸς τῆς ρυθμοῦ) πᾶς σοι τῦν οὐδὲν οὐ τέτο-
μάραγον ἀσχατὴ, καὶ οὐ βαρύθερεν Βροντὴ, οὐ οὐδιαλόεις, οὐ
ἀργήσις, καὶ συρραβαλίσος κεραυνός: "Απαντα γὰρ ταῦτα λῆρος οὐδὲν
ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἐξα τῆς πατάγυς τῶν ἀνο-
μάτων. Τὸ δὲ ἀοιδηρόν σα, καὶ ἐκηρύλον ὅπλον, καὶ πρόσθιερον, ἐκ
οὗδὲ ὅπως τελέως ἀπέσθη, καὶ ψυχερὸν ἐστι, μηδὲ ὀλίγον σπινθῆρα δρυγῆς 10
κατὰ τῶν ἀδικήσαντων διαφύλαττον. Θάττον γάν τῶν ἐπιορκεῖν τις
ἐπιχειρεύσαντων ἔωλον θευαλλίδα φοβηθείη ἀν, οὐ τὴν τῆς πανδαμάτορος
κεραυνὸς φλόγα. Οὕτω δαλόν τινα ἵτανατείνασθαι δοκεῖς αὐτοῖς,
ὅς πᾶν μὲν, οὐ καπνὸν ἀπ' αὐτῷ μὴ δεδιέναι, μόνον δὲ τῷτο σίσσας
ἀπολαύειν τῆς τραύματος, ὅτι ἀναπληρώσονται τῆς ἀσβόλου. "Ωσε 15
οὐδὲ διὰ ταῦτά σοι καὶ οὐ Σαλμονεὺς ἀνισθοντάν ἐτόλμα, οὐ πάνυ τοι
ἀπίθατο ὡς περὸς γέτω ψυχερὸν τὴν δρυγὴν Δία, θερμεργὸς

(a) φίλιε.] The words philie, hospitalitie, and jusjur dicie, in the translation, are coined.

(b) μέτρα.] Βαίνονται δὲ οἱ ρυθμοὶ, τὰ δὲ μέτρα οὐ βαίνονται. Scholiast. Aeschyl. Faber.—So that ρυθμὸς signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ανήρ, οὐ μεγαλαυχύμενος. Πῶς γὰρ, ὅπερ γε καθάπερ (a) ὑπὸ μανδρεαγόρα καθίνδει; ὃς γέτε τῶν ἐπιορκύτων ἀκέεις, γέτε τὰς

(a) *ὑπὸ μανδρεαγόρα.*] Grævius thinks that Lucian could not write it *ὑπὸ μανδρεαγόρα*, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, *ἀπὸ μανδρεαγόρας*, after mandrake, that is, “after taking a dose of man-“drake.” That *ἀπὸ* is often taken in this sense is certain; as, *ἀπὸ δ' αὐτῆς θορέσσοντο*, at deinde armabantur, Il. ix. and, *ἀπὸ δειπνοῦ*, post coenam; *ἀπὸ σωλπίγγος*, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept *ὑπὸ μανδρεαγόρα*, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—“Mandrake “is an herb of a narcotic and cold quality, especially the “root, which is large, and shaped like those of parsnip, car-“rot, white briony, &c. and, in old times, has been applied “to deaden pain, in parts to be opened, or cut off. Its roots “are sometimes forked; which made the fruitful heads of “antiquity fancy they were like the legs, or thighs, of men, “and derive its Greek name of mandragora, quasi andra-“gora, quod inter eradicandum ejulatur et humanam refert “vocem. Pythagoras calls it, anthropomorphus. Columella “terms it, semihomo. Albertus, de mandragora. Drusius, “de monstris. Kircherus, de magia parastatica. Plin: in “Hist. Nat. and others, have run into the same conceit.

“The ancients believed it grew only at places of execu-“tion, out of the urine and fat of the dead; that, in eradica-“tion, it shrieked; that it brought calamity on such as pulled “or dug it up; to prevent which disasters, Pliny, who lets no “idle story slip, gives directions, at large, to be observed in “pulling it.

“Cunning impostors have confirmed these errors, by “chusing forked roots of it, and carving, in some, the gene-“rative parts of men; in others, those of women; and put-“ting into small holes, made in proper places, the grains

ἀδικεῖντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ γιγνόμενα,
καὶ τὰ ὅτα ἐκκενώφωναι, καθόπερ οἱ παρηγόντες. Ἐπεὶ νέφρῳ γε
ἔτι καὶ δέξιόν μοι ἀνάμειος τὸν ὀργὴν, πολλὰ καὶ τῶν ἀδίκων,
καὶ βιαιῶν ἐποίεις, καὶ ὑδεποτε ἥγες τότε πρὸς αὐτὸς ἐκεχειρίαν, ἀλλ'
αὐτὸς ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ οὐδεὶς ἐπεσείτο, καὶ οὐδεὶς τὴν
ἐπαταγεῖτο, καὶ οὐδεκατὴ συνεχεῖς, ὥσπερ (a) εἰς ἀκροβολισμὸν προ-
κοντίζετο. Οἱ σειραις δὲ (b) ποσκινηδὸν, καὶ οὐδὲν παριδὸν, καὶ οὐδὲν
χάλαιρα πετερηδόν· καὶ ἵνα τοι (c) φορτικῶς διαλέγωμα, ὑποτοι τε

“of millet, barley, or the like; and setting them in a moist
“place, till they grew, and sent forth blades; which, when
“dried, looked like hair. For the discovery of these cheats
“we are beholden to Matthiolus, Crollius, Sir Thomas
“Brown, and others.”

(a) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, “to dart, or
“shoot, from beneath, at any high place, or thing; or, from an
“high place, at something below.” And, though Stephanus,
who shews this to be the true meaning of the word, interprets
ἀκροβολισμὸς by nothing but jaculatio, or velitatio; yet cer-
tainly it must, from its composition, originally and properly,
signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-lo-
cum-jaculatio: and, here, it must signify the former, as the
lightning must have been darted downward. For these
reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much
the same manner as εἰς ὑπερβόλην, or, εἰς τὸ ἀκριβέστατον; and,
therefore, to signify, usque ad acrobolismum, that is, even
to the degree of an acrobolismus, that is, “as thick as darts
“are showered down upon an enemy, from the walls of a
“town, or other high place.” Erasmus, here, renders both
ὥσπερ and εἰς by nothing but, in morem; which, how it
answers to those two words, I cannot see: nor can I apply
this expression to εἰς, having never met with this preposition,
in that sense.

(b) ποσκινηδὸν.] “Ut cribri agitationem referre videantur.”
Faber.

(c) φορτικῶς.] Stephanus shews that φορτικός signifies,
“fit-to-carry-great-burthens,” as, φορτικούς πλοῖον, oneraria
navis; and, that, metaphorically, it signifies molestus, or
tædiosus. But I find it hard to conceive (though Erasmus
hath so translated it) how φορτικῶς, here, can signify molestè;

ῥαγδαῖοι, καὶ βίσσοι: (a) ποταμὸς ἐκάστη σαγάν: ὡς τηλικαύτη ἐν
αἰκερῇ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίοντῷ ἐγένετο, ὡς ὑποθέσυχια
ἀπάντων καταδιδυκότων, μόγις ἐν τι κιβώτιον περιστρῆναι, προσο-
κεῖλαν τῷ (b) Λυκωρεῖ, ζάπυργόν τι τῷ ἀνθεωπίνῳ σπέρμαστος διεφύ-
5 λαττον εἰς ἐπιγονήν κακίας μειζον. Τοι γάρ τοι ἀκόλυθα τῆς
ῥαθυμίας τάπιχειρα κομιζοῦ παρ' αὐτῶν, ότε θύοντος ἐτι τοι τινος,
ότε σεφανεύοντος, (c) εἰ μή τις ἄρε πάρεργον Ὀλυμπίων. καὶ οὗτος

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to *Φορτί-νως διαλέγωμει*, viz. *ὑετοὶ ῥαγδαῖοι*, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that *Φορτικῶς*, in this place, means magnificè; as if he had said, “ And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should.”—And this he really does, by going on in the grand expressions, *ὑετοὶ ῥαγδαῖοι*, &c.

(a) *ποταμὸς.*] The text seems to want καὶ before *ποταμὸς*, to answer τε going before.

(b) *Λυκωρεῖ.*] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) *εἰ μή τις ἄρε πάρεργον Ὀλυμπίων.*] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering *πάρεργον*, adverbially, by “ obiter; ” and much less for rendering *Ὀλυμπίων* by “ in iudis Olympicis.” It is true, *Ὀλύμπια*—*ων* signifies Olympia, or, iudi Olympici; but, how the genitive case *Ὀλυμπίων* can signify “ in Olympicis,” is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ότε θύοντος ἐτι τοι τινος, ότε σεφανεύοντος, εἰ μή τις ἄρε ΠΟΙΗΣΙΕ πάρεργον ΕΚΕΙΝΟ Ὀλυμπίων. “ Nec sacrificare tibi amplius aliquo, nec statuam tuam coronante, nisi præstiterit quispiam supervacaneum illud ludorum Olympi-

Ἐπάγνωσις ποιεῖν δοκῶν, ἀλλ' εἰς θεόν τι μέχοισον συντελάνειν. Καὶ καὶ ὁλίγον Κρότον σε, ἡ Θεῶν γενναιότατε, ἀποφαινεσθί, παιδεύσαμενοι τῆς τεμῆς.

2. Ἐᾶς λέγειν, ὅποσάκις ἥδη σε τὸν γεῶν σεσυλήκασσι. Οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας (a) Ὁλυμπιάσιν ἐπιβεβλήκασσι. Καὶ σὺ ὁ ὑψίβερμέτης ἀκηνοταῖς, η ἀνατηνοῖς τὰς κύνας, η τὰς γείτονας ἐπικαλέσασθαι, ἡς βοηδρομῆσαντες αὐτὰς συλλάβοιεν, ἔτι συσκευαζομένης περὸς τὴν φυγὴν. Ἀλλ' ὁ γενναιός, καὶ γιγαντολέτωρ, καὶ Τιτανοκράτωρ, ἐκάθησο, τὰς πλοκάμενας περικειρόμενος ὑπ' αὐτῶν, δεκάτηχυν περαντὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ὡς θαυμάσοιε, πηνίκη 10 παίνοσται, οἵτις ἀμελᾶς παροράμενα; Ἡ πότεκολάστεις τὴν τοσαύτην ἀδικίαν; (c) Πόσοι Φαέθοντες, η Δευκαλίωνες, ικανοὶ περὸς οἵτις 15 πέραντλον ὕσειν τῇ βίᾳ; Ἰνα γάρ τὰ ποινὰ ἔστασι, τάκια εἰπω, τοτέτας Ἀθηναίων εἰς ὑψός ἔσασι, καὶ πλεονίς ἐκ πανεσάτων ἀποφίνασι, καὶ πᾶσι τοῖς δεομένοις ἐπικερησσι, μᾶλλον δὲ ἀθρόον ἐς εὐεργε- 20 τίαν τῶν φίλων ἐκχέας τὸν πλεύτον, ἐπειδὴ πέντη διὰ ταῦτα ἐγενόμενη, οὐκ ἔτι ὅδε γνωρίζουσι περὸς αὐτῶν, οὔτε προσβλέπουσι οἱ τέως ὑποτητοσοντες, καὶ προσκυνῶντες, καὶ τῇ ἐμῇ νέμεται θεόντημένος. Ἀλλ' οὐκέτι ὁδῷ βαδίζων ἐντύχοιμε τινὶ αὐτῶν, ἀσπερ τινὰ σήλην παλαιὰ γερεῦ ὑπτίαν, ὑπὸ τῇ χρόνῳ ἀνατετραμμένην παρέρχονται, (d) μηδὲ ἀναγνόντες. Οἱ δὲ καὶ ἀρρώδην ἴδουτες, ἐτέραιν ἐπεξπούται,

“ corum.” And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὁλυμπιάσιν.] The dative case singular of Ὁλύμπια, the name of that city, with *σιν* added; and is put adverbially, signifying, in-Olympia. So Ὁλυμπιάδην, ab-olympia; and Ὁλυμπιάζε, Olympiam-versus.

(b) ὡς θαυμάσοιε.] “ Honoris appellatio: ut, ὡς γενάδαι, “ εὐδαιμόνες, &c.” Faber.

(c) πόσοι Φαέθοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] Faber renders these words, “ ne legentes quidem,” as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, καὶ ἀπορρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντις, τὸν
ἐπεὶ τολλᾶσσαν σωτῆρα, καὶ εὔεργάστην αὐτῶν γεγενημένον. "Ωστε ὑπὸ⁵
τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος, ἐναψάξας διφθέραν,
ἔργαζοται τὴν γῆν, ὑπόμεσθος ὀσσελῶν τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ
δικέλλῃ, προσφριλοσοφῶν ἐνταῦθα. Τέτοιο γάρ μοι δοκῶ κερδανεῖν,
μηκέτι ὄψεσθαι τολλᾶσσαν ταξὶ τὴν ἀξίαν εἰπεῖσσοντας. (a) Ἀνα-
ρόπερον γὰρ τῦτο γέ. "Ηδη ποτὲ γν. ὁ Κρόνος καὶ Πίας νιστή,
τὸν βαθὺν τέτοιον ὕπνον ἀποστειλάμενος, καὶ νύδυρον (ὑπὲρ τὸν (b) Ἐπιμε-
νίδην γὰρ κεκοίμησται) καὶ (c) ἀναρρίπτεις τὸν κεραυνὸν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγνώσκω often signifies to read; but "agnosco" is the proper and most usual signification of it; and, I think, "agnoscentes" is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀναρόπερον.] "More vexatious" than even my calamities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Χεῦτες ἀεὶ ψεῦσαι, κακοῦ θηρία, γνωστοῖς ἀργοῦ.

Steph.

(c) ἀναρρίπτων.] "Πίαν, a πίττω jacio, est, *Impetus ejus* "quod *projicitur*." Steph. But I should think that, considered as the theme of πίττω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that πίττω does not so properly signify "folibus sullo" (as the writers of lexicons render it) but, "projiciendo ventilo," to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of wagging on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, "does that on the end of a stick, viz. by whirling it about. In which sort of action. Jupiter, whirling his thunderbolt, in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἐναυσάμεν^{θε}, μεγάλην ποιήσας τὴν φλόγαν ἐπιδεῖξαν
τινα χολὴν αἰνδρεῖδας καὶ νεανικὴν Δίας, εἰ μη ἀληθῆ ἐστὶ τὸ ὑπὸ^τ

(b) Κενταύρων πάρεσσι, καὶ τὰς ἔκει σῆν ταφῆς μενθολογίας ενεγκαίρησεν.

3. ΖΕΥΣ. Τίς γάρτος ἐστιν, ἡ Ἐργαῖ, ὁ κεντρουγανὸς ἐκ τῆς
Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ἐπορειᾳ, πιναγ^θ ὄλ^θ, καὶ 5
αὐχρεῶν, καὶ ὑποδί, θερ^θ; Σκάπτει δὲ (c) οἴματι, ἐπικεκυφῶσι
λύλας ἀνθρακῶν, καὶ θεασύνη. Ἡπειρού (d) Φιλόσοφος ἐστιν ἡ γὰρ
ἄλλη ἔτικας ποιεῖσι τὰς λόγυας (e) διεξῆσι καθ' ίνσαν. ἘΡΜ Τί^θ
φῆς. ἡ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεπειτίδες, τὸν Κολυττέας;
Οὗτος ἐστιν ὁ πολλάκις ἡραῖς καθ' ίνσαν (f) τελείων ἐσιόσας, ὁ 10

(a) *Oītēs.*] Mount Oeta hath never been remarkable for fire or volcanos. But, as Aētna was, both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it *Aītēs*. I have found Faber, too, of this opinion.—*Ἐναυσάμενος*, read *ἀναυσάμενος*, says Faber, especially, because Erasmus translates it, “redaccenso;” which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled,” or again made red hot.

(b) *Κενταύρων.*] See the story of Jupiter in your dictionary.

(c) *οἴματι.*] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) *Φιλόσοφος.*] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) *διεξῆσι.*] The third person singular of the preterpluperfect tense of the middle voice: *διεξῆσμαι*, properly signifying, as it were, *perrexeo*; but, often, used for *edissero*, or *oratione-percurro*.

(f) *τελείων.*] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests: “Your lamb shall be without blemish, a male of the first “year.” Exod. xii. 5. And, “take one young bullock, and

(a) *νεόπλαγτος*, ὁ τὰς ὄλας ἐκατύπειας, παρ' ὁ λαμπρῶς εἰώθαρεν
ἴσορτάζειν τὰ διάστια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ
πλεύσιος, ἀνερ ὃν οἱ τοστοὶ φίλοι; Τι παθῶν τὸν τοιχτός ἐσιν, αὐχμη-
ρός, ἀθλιος, καὶ σκαπανεὺς, καὶ μισθωτός, ὡς ἔστιν, οὐτανταφέ-
ρεν τὴν δίκελλαν; ΕΡΜ. (b) Οὐτωσὶ μὲν εἰπεῖν, χρησότης ἐπέτειψεν
αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τὰς δεομένας ἀπαντασσοῖτος, ὡς δὲ
ἀληθεῖ λόγῳ, ἄνοια, καὶ (c) εὐήθεια, καὶ ἀκριτία περὶ τὰς φίλες, ὃς
ἐς συνιεῖ, πόρας καὶ λύκοις χαριζόμενος ἀλλ' ὑπὸ γυπτῶν τοστῶν ὁ
κακοδαιμόνιον κειρομενος τὸ ἅπαν, φίλες εἶναι αὐτὸς καὶ ἑταίρες ἔνετο,
10 ὑπὲν εὔνοίας τῆς πρὸς αὐτὸν, κατέροντας τῇ βορᾶ. Οἱ δὲ τὰ ὅσα
γυμνώσαντες ἀκριβῶς, καὶ περιτραγούντες, εἴ τις καὶ μινελὸς ἐντὸν ἐκμυζή-
σαντες, καὶ τῦτον εὖ μάλα ἐπιμελῶς, ὥχοντο, αὖν αὐτὸν καὶ τὰς
ρίζας ὑποτετμημένον ἀπολιπόντες. ἀλλ' γυναιζόντες ἔτι, ἀλλ' προσ-
βλέποντες. Πόθεν γάρ οὐ ἐπικρατεῖτες, οὐ ἐπιδιδόντες ἐν τῷ μέρει;
15 Διὰ ταῦτα δίκελλίτης καὶ διφθερίας, ὡς ὁρᾶς, ἀπολιπὼν ὑπὲν αἰσχυνῆς
τὸ ἄδυν μισθῷ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλάτυντες
παρ' αὐτῷ, μάλα ὑπεροπτικῶς παρέρχονται, ὀδὲ τύνομα, εἰ Τίμεων
καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μήν εἰ παροπτέος ἀνὴρ, ὀδὲ ἀμελη-
τέος εἰκότα γάρ παντάκτει δυσυχῶν ἐπειὶ καὶ ὅμοια πειθόμεν τοῖς
20 καταράτοις κόλαξιν ἵκενοις, ἐπιλελημένοις ἀνδρῶς (d) τοσαῦτα ταύρων

“two rams, without blemish.” Exod. xxix. 1. The word
τελείων, applied to sacrifices, is of frequent use, in Homer;
which makes Lucian use it, here, in the way of humour.

(a) *νεόπλαγτος*.] Not suddenly enriched, and, therefore, an
upstart (which is the usual signification of this word), but,
“lately enriched,” i. e. who lately came into a great fortune;
and such there had been, in Timon’s family, as appears by
his discourse with Plutus below. Stephanus, too, shews
that *νεόπλαγτος* is sometimes taken in this sense of nuper-
ditatus.

(b) *Οὐτωσὶ μὲν εἰπεῖν.*] “That I may so say: that is, to talk
“in the way of the world.”

(c) *εὐήθεια.*] Properly, good morals; that is, honesty, or,
no guile. Hence, it hath been used to signify that kind of
simplicity which makes an honest man think every other as
undesigning as himself, and which, therefore, hath a mixture
of folly in it. See Steph.

(d) *τοσαῦτα.*] Faber justly observes that *τοσαῦτα πιθατα*
is barbarous Greek, and that, in the royal manuscript at Paris,

τε καὶ αἰγῶν πιθατα καύσαντος ἡμεῖν ἐπὶ τῶν βαμβῶν ἐπιγῆν ἐν ταῖς
ρισὶ τὴν (a) κνίσσαν αὐτῶν ἔχω· οὐλὺν δέ τὸν ἀσχολίας τοῦ, καὶ θορύβον
πολλῆς τῶν ἐπισορκάντων, καὶ βιαζομένων, καὶ ἀρπαζόντων, ἐπι δὲ καὶ
φόβος τῆς παρεπάντων ιεροσυλεύσιων (πολλοὶ γὰρ ἔτοις καὶ δυσφύλακτοι,
καὶ ἀδὲ ἐπ' ὀλίγον καταμῆσαι ἡμεῖν ἐφίστοι) οὐλὺν ἡδη χρέον, ἀδὲ 5
ἀπέβλεψαι εἰς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ τῆς Φιλοσοφίας, καὶ (b) λόγων
ἔριδες, ἐπεπόλασσαι αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, τοῦ
κεκρυγότων, ἀδὲ ἐπακάδειν ἐσὶ τῶν εὐχῶν. "Ωσε ἐπιβιντούμενον χρῆ
τὰ ὄτα καθησθαι, η ἐπιτρεπτῶνται πρὸς αὐτῶν, ἀρείην τινα, καὶ (c) ἀσώ-
ματος, καὶ λίγες μεγάλη τῇ Φωνῇ ξυνειρύντων. Διὰ ταῦτα τοι καὶ 10
τῶντον ἀμεληθῆναι συνέσῃ, πρὸς ἡμέας καὶ Φαῦλον ὅτια. "Οκας δὲ τὸν
Πλάτονον, ὡς Ἐρμῆ, παρειλαβεῖσθαι, ἀπιδι: παρέ αὐτὸν κατὰ τάχθο. 15
Αγέτω δὲ ὁ Πλάτων καὶ τὸν Θησαυρὸν μεῖ αὐτῷ, καὶ μεγέτωσαι ἀμφο
παρεὶ τῷ Τίμωνι, μηδὲ ἀπαλλαστέσθωσαι βτω φαδίως, καὶν ὅτι
μάλιστα ὑπὸ χρηστότοπος αὐθίς ἐκδιώκη αὐτὸς τῆς οἰκίας. Περὶ δὲ τῶν
τῶν κολάκων ἔκεινων, καὶ τῆς ἀχαρισίας, η ἐπεδειξαντο πρὸς αὐτὸν,
καὶ αὐθίς μὲν σκέψομαι, καὶ δίκην δάσσομαι, ἐπειδῶν τὸν κεραυνὸν ἐπι-
κενάσσων κατεσγυμνέας γὰρ αὐτῷ καὶ ἀπεσομψύμεναι εἰσὶ δύο (d) ἀκτίνες
αἱ μέγισται, ὅποις φιλοτιμότερον ἡκόντισσα πράην ἐπὶ τὸν (e) σοφιστὴν

it is, τοσαῦτα μῆραι ταύρων, &c. "So many thighs of bulls." For the thighs, especially, were wont to be offered.

— πίονα μῆραι ἔκησα.

Hom.

(a) κνίσσαν ἔχω.] As Jupiter utters these words, he, no doubt, must be supposed, as it were, to snuff up the delicious sume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning, because they were only about words.

(c) ἀσώματο.] See the note to this word, Lib. I. Dial. xxxii.

(d) ἀκτίνες.] Ἀκτίνη properly signifies a sun-beam. I suppose, the shafts darted by Jupiter, or the thunderbolts, were called ἀκτίνες, both as they were supposed to resemble the rays of the sun, in point of brightness, and to be darted with much the same velocity.

(e) σοφιστὴν Ἀναξαργύρεαν.] Diogenes Laërtius observes that the σοφοί, or wise-men, afterwards called Φιλόσοφοι, were, anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natural philosophy, especially the astronomical part. He held

5 'Αναξαγόραν, ὃς ἔπειθε τὸς ὄμιλης, μηδὲ ὅλας εἶναι τινας ἡμᾶς τὰς Θεάς. Ἀλλ' ἔκεινος μὲν διημερόπον ὑπεξέσχε γὰρ αὐτῷ τῷ ζεῦρῷ Περικλῆς. Ὁ δὲ κεραυνός, εἰς τὸ (α) ἀνάκειον παρασκήψας, ἔκεινό τε καθίθλεξε, καὶ αὐτὸς ὀλίγης δεῖν συνέβησε παρὰ τὴν πέτραν τὸν Τίμωνα ὀρῶσιν.

4. ΕΡΜ. Οἷον τὸ τὸ μέγα κεκραγένατο, καὶ ὄχληρὸν εἶναι, καὶ θρασύν; καὶ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τόποι ζησόμενοι. Ἰδίς γὰρ αὐτίκα μάλα πλάστοις ἐκ πανεσάτες καλασθῆσεται ο Τίμων, βούσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιτιρέψας

that the sun was a *μυδρὸς διάπυξος*, *candens ferrum*, “a red-hot mass of iron,” as the translator of Laërtes renders it: but, according to others, and with more truth, “a red-hot round mass of matter; which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun’s being a very large red-hot mass of matter, and of the moon’s having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, ἀπολογησάμενος ὑπὲρ αὐτοῦ Περικλέος τῷ μαθητῷ “his scholar, Pericles, having defended him.” Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? “Yes (said he), I take great care of my country;” at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, destroyed the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) *ἀνάκειον.*] Castor and Pollux were, peculiarly, called *ἀνάκειον*, the kings, or guardians, and their temple, *ἀνάκειον*. *Stetih.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφὼς, ἔτι ἀν ἔσκαπτεν ἀμελέμενος. ΠΛΟΥΤ. Ἀλλ ἐγὼ ἐκ τοῦ ἀπέλθομεν, ἡ Ζεῦ, μαρτυρὸν αὐτὸν. ΖΕΥΣ. Διὸ τί, ὡς ἄριστε Πλάτε, καὶ ταῦτα, ἐμοὶ κελεύσαντος; ΠΛΟΥΤ. "Οτι τὸν Δία ὑπέριζεν τὸς ἐρε, καὶ ἐξεφόρει, καὶ εἰς τολλὰ καθεμέριζε (καὶ ταῦτα, ταῦταν αὐτῷ φίλον ὄντα) καὶ μόνον 5 ἐχὶ δικράνοις με ἐξαθει τῆς οἰκίας, καθέπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπίζοντες. Αὗθις τὸν ἀπέλθω, παρεκπίτοις, καὶ κόλαξι, καὶ ἐταίρεσις παρεκδοθησίμενος; Ἐπ' ἐκείνης, ὡς Ζεῦ, πέμπε με, τὰς αἰσθητομένης τῆς δωρεᾶς, τὰς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθιος. Οὗτοι δὲ οἱ (α) λάροις τῇ πενίᾳ ξυνέσασιν, ἢν προτιμῶσιν 10 ἡμῖν, καὶ διφθέραν παρέστησιν αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τέτταρας ἔβολκες ἀποθέροντες, οἱ δεκαταλάντες δωρεὰν ἀμελητὴ προτίμους. ΖΕΥΣ Οὐδὲν ἔτι τοιῶτον ὁ Τίμων ἐργάζεται περὶ σε, πάνταν γὰρ αὐτὸν ἡ δίκελλα πεπαιδεγμώντες (εἰ μὴ παντεπασιν ἀνάλυγητός εἴη τὸν δοσφὸν) ἀσ χρῆν σε ἀντὶ τῆς πενίας προστιθεῖσαν. Σὺ μέντοι πάνταν μεμψίμοιος 15 εἶναι μειονεῖς δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀγαπήσασας, ἡφίει περιποτεῖν ἐλευθέρως, ὅτε ἀποκλείων, ὅτε ζηλοτυπῶν. "Αλλοτε δὲ τὴν αὐλίον ἡγανάκτεις κατὼ τῶν πλευτίων, κατακεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλειστὸν, καὶ σημείων ἐπισολασσεῖς, ὡς μηδὲ 20 παρακίνθαι σοι ἐσ τὸ φῶς δυνατὸν εἶναι. Ταῦτα γάνη ἀπωδύρει πρός με, ἀποτινύγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὸ τότε ἀχρέος ἡμῖν ἐραίνει, καὶ Φροντίδος ἀνάπλεως, συνεσπακὼς τὰς δαιμόνιας (b) πρὸς τὸ ἔθος τῶν (c) συλλογισμῶν, καὶ ἀποδράσασθαι ἀπειλῶν, εἰ καιρῷ λάθοιο παρέστην. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει: 30

(a) λάροι.] *Λάρος*, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Stefih.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθος, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. *Συλλογισμός*, originally, signifies “the casting up of an account,” being “arithmeticorum vocabulum.” *Stefih.*

(c) συλλογισμῶν.] “Adscripsit pater forte συλλογίσαν.” *Gronov.* His father’s correction seems right; for, to say that his fingers were crumpled, “according to the custom of reckoners of money,” is much more natural than to say they were so, “according to the custom of computation,” which is a harsh expression.

σοι ἐν χαλκῷ, ἢ σιδηρῷ θυλάίοις, παθάπερ τὴν Δανάην παρθενεύεσθαι, ὅπ' ἀκριβέστεροι καὶ παρπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰν τοιεῖν ἕρασκες αὐτὲς, ἔρωνται μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν τὸ τολμῶντας, ὃδε ἐπ' 5 αἰδεῖς χρημάτευς τῷ ἔρωτι, κυρίας γε ὅντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐσ τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκερδαμυκτὶ βλέποντας, ἵκανην ἀπόλαυσιν οιομένες, & τὸ αὐτὸς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ πετασδιδόντας τῆς ἀπολαύσεως, παθάπερ τὴν ἐν τῇ φάτνῃ κύνα, μῆτραν αὐτὴν ἐσθίεσσαν τὰν κριθῶν, μῆτρα τῷ ἕππῳ πεινῶντι ἐπιτρέπεσσαν. ΙΟ Καὶ προσέτε γε καὶ κατεγγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων, καὶ (τὸ κακούταλον) (c) αὐτὸς ζηλοτυπεῖται ἀγνούντων δὲ ὡς καλόρευτος οἰκέτης, η οἰκονόμος, η παιδότρεψ (d) ὑπεισιῶν λαθραῖς, ἐμπαρονήσεις τὸν κακοδαιμόνα, καὶ (e) ανέρεσον δεσπότην, πρὸς ἀμαυροῦ τοῦ μεικρόστομον λυχνίδιον, καὶ (f) διψαλέον θρυαλλίδιον, (g) ἐπαγ-15 γυπνεῖν ἔσσας τοῖς τόκοις. Πᾶς δὲ ἐκ ἀδικῶν, σε πάλαι μὲν ταῦτα αἰτιάσθαι, τῶν δὲ τῷ Τίμωνι τὰ ἐναγλία ἐπικαλεῖται;

5. ΠΛΟΥΤ. Καὶ μὴ εἴρε τὰλπῇ ἐξείδοις, ἀμφο τοι εὐλογεῖ δόξω τοιεῖν. (h) Τῇ τε γὰρ Τίμωνῳ τὸ πάνυ τοῦτο ἀνειρέον, αἰμελὲς, καὶ δικαὶοντος, ὡς πρὸς ἡμὲς, εἰκότως ἀν δοκοῖς τέλος τε αὐτὸν πατάκλειστο (i) ἐν Θύραις, καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like tutors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτὸς ζηλοτυπεῖται.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιῶν.] Having-privately-gone-into the miser's closet to steal his money.

(e) ανέρεσον.] All misers are hateful, and hated.

(f) διψαλέον.] Because he will not allow it oil enough.

(g) ἐπαγγευπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τῇ τε]. I cannot see what τε can mean here, and believe Lucian never wrote it.

(i) ἐν Θύραις.] Faber would have it, ἐν Θυραιῖς, "in arcis;" for, says he, Lucian would have written it, ὑπὸ Θύραις, as he

ταχύτερῳ γενοίμενῳ, καὶ πικελῆς, καὶ ὑπέρογκῷ, ἐπιμελημένῳς, ὅτε προταπελέμενῳς αὐτῷς, ὅτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθείν πρός τινα, ἀνοίτης ἐνόμιζον εἶναι καὶ μέριστας, ὅδιν ἀδικεύντας με ὑπὸ τοστοῖς δεσμοῖς καταστούλας, ἐκ εἰδότας ὡς μεῖα μικρὸν ἀπίστοις ἀλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὕτ' οὐκέτινες, ὅτε τὸ τάχυν προχειρεῖς εἰς ἐμὸν τέττας ἐπαινῶ, ἀλλὰ τέσ, ὅπερ ἄρετον ἔτι, μέτρον ἐπιθυμοντας τῷ πράγματι, καὶ μήτε ἀφεξομένης τὸ παρεπαν, μήτε προσομένης τὸ ὅλον. Σκόπει γάρ, ὁ Ζεῦ, (a) πρὸς τὸ Δίος, εἴ τις νόμῳ (b) γῆμας γυναικαῖανέσσει, καὶ καλὴν, ἐπειτα μήτε Φυλάττοι, μήτε ζηλοτυποὶ τὸ παρεπάταν, ἀφίεις καὶ βαδίζειν ἔνθα ἀν 10 ἐθέλοι νύκταρ, καὶ μεθ' ἡμέραν, καὶ ἔνυειν τοῖς βιλομένοις, μᾶλλον δὲ αὐτὸς (c) ἀπάγος ποιειχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μαστρωπένων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἀρχ ὁ τοιχτῷ ἐρῶν δόξειν ἂν; Οὐ σύ γε, ὁ Ζεῦ, Φαῖτος ἀν, ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἐμπαλιν ἐλευθέρεσσεν γυναικαῖαν εἰς τὴν οἰκίαν νόμῳ παραλαβῶν ἐπ' ἀρότῳ παιδεύειν 15 γυνοῖσιν, ὁ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαῖας καὶ καλῆς παρέντης, μήτε ἀλλῳ προσβλέπειν ἐπίλρεποις, ἄγονον δὲ καὶ σείραν κατακλείσας παρθενεῖον, καὶ ταῦτα ἐρῶν φάσκων, καὶ δῆλῷ ἀπὸ τῆς χρόας, καὶ τῆς σαρκὸς ἐκτετηκούσας, καὶ τῶν ὀφθαλμῶν ὑποδεδυκόταν, ἔσθ' ὅπως ὁ τοιχτῷ καὶ παραπαταίειν δόξειν ἂν, δέον παιδοποιεῖσθαι, καὶ ἀπο-20 λαύειν τὴν γόμφην, καταμαραριάνων εὐπρόσωπον ὅταν καὶ ἐπέρεσσον κόρην, καθάπερ ἴερειαν τῇ (d) θεομοφόρῳ τρέφων διὰ παιδὸς τὴν βίον; Διόπερ ταῦτα καὶ αὐτὸς πολκάκις ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακοῖζόμενῷ, καὶ λαφυσσόμενῷ, καὶ ἔξαντλάζομενῷ· ὑπὸ ἐνίων δὲ, ἀσπερ (e) σιγμαλίας δραπέτης πεπεδημένῳ. ΖΕΥΣ. Τι γὰρ ἀγα-25

hath, in this very dialogue, said, ὑπὸ μόχλωις καὶ κλειστὸν — This is very probable; for, ἡ θύρας seems to border upon nonsense.

(a) πρὸς τὸ Δίος.] The swearing by Jove, to Jupiter's own face, is very humourous.

(b) γῆμας.] Pro γαμήσας, per syncopen, à γαμέω.

(c) ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it “ producat;” and because προσάγως signifies, “ a man who prostitutes his ‘ wife.’”

(d) θεομοφόρῳ.] Ceres was called θεομόφορος, because husbandry occasioned laws about the division of lands.

(e) σιγμαλίας.] One who had been branded on the forehead with φφ. Such, generally, were slaves who had run

υακτεῖς, κατ' αὐτῶν; Διδόσσοι γάρ ἄμφω καλῶν τὸν δίκιον. Οἱ
μὲν, ὥσπερ ὁ Τάιλαλ^Θ, ἀποτοι, καὶ ἀγευσοι, καὶ ἔπροι τὸ σόμα,
ἐπικεκηρύστες μόνον τῷ χρυσοῖς· οἱ δὲ, καθάπερ ὁ Φινεὺς, ἀπὸ τῆς Φά-
ρουγγ^Θ τὸν τροφὴν ὑπὸ τῶν Ἀρπιών ἀραιεύμενοι. — 'Αλλ' ἀπίθε-
5 ἥδη, σωρευοντέρω παραπολὺ τῷ Τίμωνι ἐντεῦθεν^Θ. ΠΛΟΥΤ.
Ἐκεῖν^Θ γάρ ποτε παίστεται, ὥσπερ ἐν κοφίνῃ τετρυπημένος, περὶ
ὅλως εἰσρυναί με, κατὰ σπυδὴν ἔξαντλῶν, φθάσαι βυλόμεν^Θ τὴν
ἐπιρροὴν, μὴ ὑπέρεανθλος εἰσπεσὼν ἐπικλύσω αὐτὸν; "Ως εἰς τὸν τῶν
Δαναϊδῶν (a) πίθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαιτλύσειν,
10 τὸ κύτος μὴ σέγοντ^Θ, ἀλλὰ περὶ εἰσρυναὶ σχεδὸν επχυθησόμενος
τοῦ ἐπιρρέοντ^Θ, γάτως εὐρύτερον τὸ πρὸς τὸν ἐκχυσιν κεχρύνος τὸ φίδιον,
καὶ ἀκάλυπτον ἡ ἔξοδ^Θ. ΖΕΥΣ. Οὐκέν εἰ μὴ ἐμφρεάξηται τὸ κεχρύνος
τοῦτο, (b) καὶ εἰς τὸ ἄπαξ ἀναπεπλαμένον, ἐκχυθέντος ἐν βραχεῖ σῆ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief;" Faber, who mentions them, does not account for them.

(a) *πίθον.*] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἄπαξ ἀναπεπλαμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuumque perstillationem;" for, how can *εἰς τὸ ἄπαξ* signify "perpetuu?" or, *ἀναπεπλαμένος*, pro *ἀναπεπτετασμένος*, ab *ἀναπεπτάζω*, "expandō." How, I say, can it signify "perstillatio?" The natural and most usual meaning of *εἰς τὸ ἄπαξ* is (as Stephanus shews) "unā vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think *εἰς τὸ ἄπαξ ἀναπεπταμένον* will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a passage opened, all at once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this *εἰς τὸ ἄπαξ ἀναπεπταμένον*, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that *εἰς ἄπαξ*, originally, stood before *ἐμφρεάζεται*. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

φρεδίως εὐρήσει τὴν διφθέραν αὗτις, καὶ τὴν δίκελλαν ἐν τῇ τρυγὶ τῆς πίθης. Ἀλλ' ἂπιτε ἡδη, καὶ πλεῖστε αὐτὸν. Σὺ δὲ μέμνυσο, ὁ Ἐρεῦ, ἐπανιών, τῷσις ἡμέας ἀγενεῖς τὰς Κύκλωπας ἐξ τῆς Αἴγυνης, ὅπως τὸν κεραυνὸν ἀκονίσαντες ἐπισκευάσωμεν, ὡς ἡδη γε τεθηγμένες αὐτῷ δεσπόμενα.

6. ΕΡΜ. Περιώμεν, ὁ Πλούτε.—Τί τέτο; Ὑποσκάζεις; Ἐλελύθεις με, ὁ γεννάδα, καὶ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἔν. ΠΛΟΥΤ. Οὐκ ἀεὶ τέτο, ὁ Ἐρεῦ. Ἀλλ' ὅπόταν μὲν ἀπίστιον παρέ τινα (a) πειρθεῖς ὑπὸ τῆς Διὸς, ἐπὶ οἴδ' ὅπως βρεαδύς είμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγυράσσαντ^θ ἐνιστεῖ τῷ 10 περιμένοντ^θ. Ὁπόταν δὲ ἀπαλλάσσεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὅργων ἀκύτερον. "Αμα γάν τέπεσεν οὐ (b) ὕσπληγξ, καγώ ἡδη,

"up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression *εἰσάπαξ* is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from *εἰς τὸ ἄπαξ*.

(a) πειρθεῖς ὑπὸ τῆς Διὸς.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must inrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) ὕσπληγξ.] Properly, "a swineherd's whip." The cord, or rope, behind which men, or horses, stood waiting to

ἀνακηρύγομαις νενικηκώς, (a) ὑπερπηδήσας τὸ σάδιον, (b) ἃδὲ ἴδοντας
ἴνοτε τῶν θεατῶν. ἘΡΜ. Οὐκ ἀλλιθῆ (c) ταῦτα φῆς. Ἐγὼ δὲ
καὶ πολλὰς ἀνειπεῖν ἔχομει σοι, χθὲς μὲν ἃδὲ ὀβελὸν ὥστε πριασθαι
βρέοχον ἐσχηκότας, ἄφνω δὲ σήμερον πλεονάσκει πολυτελεῖς ἐπὶ λευκῇ
5 ζεύγης ἔξελαύνοντας, οἷς ἃδὲ καὶ ὅντος ὑπῆρχε πάπολε. Καὶ ὅμως
παροφυρεῖς καὶ χρυσόχειρες περιερχονται, ἃδ' αὐτοὶ πιστεύοντες οἴμαι,
ὅτι μὴ (d) ὄναρ πλευτῶν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτον ἐσίν, ὡς Ἐρρῆ,
καὶ ἐχὶ τοῖς ἐμαντεῦσι βαδίζω τότε, ἃδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλάτων
αποσέλλει με παρ' αὐτὸς, ἀπε πλευτοδότης καὶ μεγαλόδωρῷ καὶ
10 αὐτὸς ὡν δηλοῖ γέννητο τῷ ὄνδροι. Ἐπειδὰν τοίνυν μετοικισθῆναι
δέητε παρ' ἑτέρης πρὸς ἑτερον, ἐσ (e) δέλτον ἐμβαλόντες με, καὶ πα-
τασημηνάμενοι ἐπιμελῶς, Φορηδὸν ἀράμενοι μετακομίζεστι. Καὶ ὁ
μὲν (f) νεκρὸς ἐν σκοτεινῷ πλε τῆς οἰκίας προκεῖται, ὑπὲρ τὰ γόνατα
παλαῖς τῇ ὁθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ
15 οἱ ἐπελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένουσι κεχυτότες, ἀσπερ τὴν
χελιδόνα προσπετομένην, τετριγύότες οἱ νεοτλοί. Ἐπεὶ δὲ ἂν δὲ τὸ
σημεῖον ἀφαιρεθῆ, καὶ τὸ λίνον ἐντριηθῆ, καὶ ἡ δέλτος ἀνοιχθῆ, καὶ
ἀνακηρυχθῆ μηδὲ ὁ καινὸς δειπότης, ἥτοι συγγενής τις, ἢ κόλαξ,

start in a race, was called *ὑσπληγή*; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) *ὑπερπηδήσας τὸ σάδιον.*] “Having made but one spring, or bound, over the whole stadium.” The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) *ἃδὲ ἴδοντας.*] Great fortunes are often spent and melted away, we know not how.

(c) *ταῦτα.*] Mercury intends to say, *ταῦτα ΠΑΝΤΑ*: for he questions the truth of only the former part of Plutus’s speech, in which, he says, he is slow, in coming to a man.

(d) *ὄναρ.*] The usual expression is *κατ’ ὄναρ*. But *ὄναρ* is, sometimes, put absolutely, as, *ἡ θεὸς ὄναρ φανεῖσα*. Plut. in Pericl. *Steph.*

(e) *δέλτον.*] The last will of the sick man.

(f) *νεκρὸς.*] His corpse.

(g) *ἐν τῇ ἀγορᾷ.*] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.

καταπύγων οἰκέτης, ἐκ παιδικῶν τίμων, ὑπεξηρημένῳ (a) ἔτι τὴν γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἥδουν ἄν, ὡς ἡδη ἔχωρος ἢν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβόν, ἐκεῖνος μὲν, ὃς τις ἂν ἦ, ποτὲ ἀρπασάμενός με, αὐτῷ δέλτῳ θέσι φέρων, ἀντὶ τῆς τέως Πυρρίζ, ἢ Δρεμαίων, ἢ Τίσικ, Μεγαλῆς, ἢ Μεγαλίνζος, ἢ Πρώτης μελονομασθεὶς, τὰς μεττην κεχρυνότας ἐκείνης εἰς ἀλλήλας ἀποβλέποντας καταλιπόν, (b) ἀληθὲς ἀγοντας τὸ πένθος, οἷος αὐτὸς ἡ θύνος ἐκ μυχῆς τῆς σαγήνης διέφυγεν, ἐκ ὀλίγου τὸ (c) δέλεαρ καλαπιών. Ὁ δὲ ἐμτεσάν ἀθρόως ἐσ ἐμὲ ἀπειρόκαλος, καὶ παχύδερμος ἀνθρωπος, ἔτι τὴν πέδην πεφρικάς, καὶ εἰς παριὰν ἀλλος μαστίξει τις, 10 ὅρθιον ἐφισάς τὸ οὖς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν, ἢν ἔτι Φορητός ἐσι τοις ἐνιγγάντοις, ἀλλὰ τόσης τε ἐλευθέρες ὑδρίζει, καὶ τὰς ὄμοδύλας μασιγοῖς, ἀποτειράρενος, εἰς καὶ αὐτῷ τὰ τοιαῦτα ἔχειν, ἀχρεῖς ἀνὴρ ἐσ ἐμπεισάν, ἢ ἵπποιροφίοις ἐπιθυμήσας, ἢ πόλακι παραδέσις ἐντὸν ὁρινύσσον, ἢ εὐρεορφότερον μὲν Νιρέως 15 εἶναι αὐτὸν, εὐγενέστερον δὲ τὸ Κέκροπ. ἢ Κοδρά, συνετάτερον δὲ τὸ Οδυσσέως, πλευσιώτερον δὲ συνάμμα Κροίτων ἐπικαιδενα, ἐν ἀκαρεῖ τῷ χρόνῳ ἀθλίος ἐνχέρ τὰ καὶ ὀλίγου ἐκ πόλλων ἐπιορκιῶν, καὶ ἀρπαγῶν, καὶ πανηργιῶν συνειλεγμένα.

7. ΕΡΜ. Αὐτός πάς σχεδὸν φῆς τὰ γεγνόμενα. Ὁπόταν δὲ ἦν 20 αὐτόπτες βαδίζεις, πῶς ὅταν τυφλὸς ἢν εὑρίσκεις τὴν ἐδόν; Ἡ πῶς διαγενώσκεις, ἐφ' ἃς ἀν σε ὁ Ζεὺς ἀποσείλη, κρίνεις εἶναι τῷ πλατεῖν ἀξίες; ΠΛΟΥΤ. Οἰς γὰρ εὑρίσκειν με οἵτινες εἰσι; ΕΡΜ. Μὰ τὸν Δίας ἐπάνυ. Οὐ γάρ (d) Ἀριστίδην καθαλιπόν, Ἰππονίκῳ καὶ Καλλίᾳ προσήνεις, καὶ πολλοῖς ἀλλοι, ἀθηναῖον, ἀδελοῦν αξίεις. 25 Πλὴν ἀλλὰ τὸ πρότερον παταπεμφθεῖς. ΠΛΟΥΤ. Αὐτῷ καὶ κάτω πλανῶμεν περινοσῶν, ἀχρεῖς ἀν λάθω τινὶ ἐμπεισάν. Ὁ δὲ, ὅσις ἀν πρώτος μετ περιτύχη, ἀπαγαγὼν ἔχει, σὲ τὸν (e) Ἐρυνή, ἐπὶ τῷ παραλόγῳ τῷ κέρδεσ, προσκυνῶν. ΕΡΜ. Οὐκοῦ ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθὲς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀριστίδην.] See his story, in your dictionary,

(e) Ἐρυνή.] He was reckoned the god of gain.

οἰόρενός σε κατὰ τὰ αὐτῷ δοκεῖτα πλατιζειν, ὅσας ἀν οἰεται τοῦ πλατεῖν ἀξίας; ΠΛΟΥΤ. Καὶ μάλα δικαιός, ἡ γαθὴ, ὃς γε τυφλὸν ὄντα εἰδὼς, ἐπειπεν αὐτῷ ποντα δισεύρετον ὅτω (α) χρῆμα, καὶ τρὶς πολλὰ ἐκλελοιπός ἐκ τῆς βίου, ὅπερ ἐδός ὁ Λιγκεὺς ἀν ἐξεύρετο
 5 ράδιας, ἀμαυρὸν ὅτα καὶ μικρὸν ὅν. Τοιγαρέντην ἀτε τῶν μὲν αὐγαδῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων, ἐν ταῖς πόλεσι τὸ μὲν ἐπεχόντων, ράσον ἐς τὰς τοιέτας ἐμπίπτω περιέλαν, καὶ σαγηνεύομεν πρὸς αὐτῶν.
 ΕΡΜ. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτὸς, ράδιας Φεύγεις, οὐκ εἰδὼς τὴν ὁδὸν; ΠΛΟΥΤ. Οξυδερχῆς τότε πῶς καὶ ἀρίπτες γέγονο
 10 μαζι πρὸς μόνον τὸν κατερὸν τῆς φυγῆς.

8. ΕΡΜ. "Ετι δή μοι καὶ τῷτο ἀπόκειναι" πῶς τυφλὸς ἀν, (εἰρήνεται γὰρ) καὶ προσέτι ἀχρέος, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοστάς ἴραστας ἔχοις, ὡς πάντας ἀποσλέπειν εἰς σὲ, καὶ τυχόντας μὲν εὐδαιροῦνται οἰεσθαις εἰ δὲ ἀποτύχοιεν, ἐκ ἀνέχεσθαις ζῶντας; Οιδα γάρ τινας
 15 ἐκ ὀλίγης αὐτῶν ὅτα σὺ δισέρεωτας ὄντας, ὡς τε καὶ εἰς (b) βαθυκήτεα πόντου Φέροντες, ἐρρίψαν αὐτὰς, καὶ (b) πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαις νομίζοντες ὑπὸ σῆς, ὅτι περ ἐδὲ (c) τὴν ἀρχὴν ἔωρες αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ ἀν, εὖ οἶδα, ὅτι ὄμολογήσεις (εἰ τι ξυνίης σειντε) πορνοβαντικὴν αὐτὸς, ἴωμένη τοιέτῳ ἐπιμεμηγόται.
 20 ΠΛΟΥΤ. Οιει γὰρ τοιέτον, οἷός είμι, ορᾶσθαις αὐτοῖς, χωλὸν, ἢ τυφλὸν, ἢ ὅσα ἄλλα μοι πρόσεσιν; ΕΡΜ. Αλλὰ πῶς, ἡ Πλάτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλοί, ὡς ἄριστοι ἀλλ' οὐ ἄγνοιας καὶ οὐτάτη: αἴπερ νῦν κατέχεσθαι τὰ πάντα, ἐπισκιάζοντιν αὐτός. "Ετι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἀμόρφος εἴην, προσ-
 25 σωπεῖον περιθέμεν^{θε} ἐργομιώτατον, διάχευσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς, ἐντυγχάνω αὐτοῖς. Οι δὲ αὐτοπρόσωπον οἰόρενος ἔσσεν τὸ κάλλος, ἐρῶς: καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ως εἰ γε τις αὐτοῖς ὅλοι ἀπογυμνώσας, ἐπέδειξε με, δῆλον ὡς κατεγίνωσκον ἀν αὐτῶν, ἀμβλυώτοντες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ
 30 ἀμόρφων πραγμάτων. ΕΡΜ. Τί δέν, ὅτι ἐν αὐτῷ ἡδη τῷ πλατεῖν

(a) χρῆμα.] A good man.

(b) βαθυκήτεα πόντον — et πετρῶν κατ' ἡλιβάτων.] These are poetical expressions, taken out of the following distich of Theognis. *Faber.*

"Ην (Πενίαν. scil.) δὴ χρὴ Φεύγοντα καὶ εἰς βαθυκήτεα πόντον

"Ρίπτειν, καὶ πετρῶν, Κυρνὲ, κατ' ἡλιβάτων.

See the same, in Plut. περὶ Στωιν, ἐναντί.

(c) τὴν ἀρχὴν.] Put adverbially, and signifies "à principio," or, "ante omnia. *Steph.*

γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸν περιθέμενος, ἔτι ἐξαπατῶνται; Καὶ ἦν τις αὐτοῖς αὐτὸς, θάττον ἀν τὴν κεφαλὴν ἢ τὸ πρόσωπον (a) πρόσειντο. Οὐ γάρ δὲ καὶ τότε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχρισθος ἡ εὐμοεφία ἐστίν, ἐνδοθεν τὰ πάντα δρῶντας ΠΛΟΥΤ. Οὐκ ὀλίγα, ὁ 'Ἐρει, καὶ πρὸς τότο μοι συναγωνίζεται. 'ΕΡΜ. 5 Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδάν τις ἐνυχῶν τὸ πρῶτον αἰσπεῖάσας τὴν θύραν εἰσδέχεται με, συμπαρειτέρχεται μετ' ἐμῷ λαθῶν ὁ τύφων, καὶ ἡ ἀνοίσε, καὶ ἡ μεγαληυχία καὶ ἡ μελακία, καὶ ὑπερίσ, καὶ ἀπάτη, καὶ ἄλλα ἄγτα μυρία. 'Υπὸ δὲ τότιον ἀποίντων καταληφθεῖς τὴν ψυχὴν, θαυμάζει τε τὰ σὲ θαυμαστὰ, καὶ δρέγεται τῶν φρυκτῶν, (b) καμὲ 10 τὸν πάνταν ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν (b) τέλητε, δοξυροφέμενον ὑπὸ αὐτῶν· καὶ πάντα πρότερον πάθος ἀν, οὐτὶς ἐποέεται ὑπομείνειν ἀν.

9. 'ΕΡΜ. Ως δὲ λεῖθος εῖ, ὁ Πλάτη, καὶ ὀλισθηδος, καὶ δυσκάθητος. καὶ δικρευκτικός, ὀδερόταν ἀντιλαβῆν ταραχόμενος θεσαίαν· 15 ἀλλ' ὥσπερ ἔγχελαις, οὐ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις, ὥστε οἶδα σπασ; 'Η τενίσ ἐμπαλιν ἴεώδης τε, καὶ εὐλαβῆς, καὶ μυρία τὰ ἄγκυρα ἐκπερικότα ἐξ ἀπαντος τῷ σώματος ἔχοσα, ὡς πλησιάσαντας εὐθὺς ἔχεοθει, καὶ μὴ ἔχειν φαδίας ἀπολυθῆναι.—'Αλλὰ μεταξὺ ἦδη φλυκρῆντας ἡμᾶς πρᾶγματας πειρῶν διέλαθε. ΠΛΟΥΤ. 20 Τὸ ποῖον; 'ΕΡΜ. "Οτι τὸν θησαυρὸν σὲ ἐπηγαγόμενον, ἐπερ ἔδει μάλιστα. ΠΛΟΥΤ. Θάρρει τέτο γε ἔνεκος· ἐν τῇ γῇ αὐτὸν καταλειπτων (c) ἀνέρχομαι παρεὶ ὑμᾶς, ἐπισκῆψας ἐνδον μένειν ἐπικλεισθεμένον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἵν μὴ ἐμῷ ἀκέτη βοήσαντος. 'ΕΡΜ. Οὐκέντις ἐπιθαίνωμεν ἥδη τῆς Ἀττικῆς. Καὶ μοι ἐπειδής-25 νος τῆς χλαμύδος ἄχρις ἀν πρὸς τὴν ἐσχατιὰν ἀφικώμαται. ΠΛΟΥΤ. Εὖ ποιεῖς, ὁ 'Ἐρει, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίπεις με, (d) 'Υπερ-

(a) πρόσειντο.] The third person plural of the second aorist of the middle voice, from προῖημι, "projicio," poëticè pro πρόσειντο. The second aorist, from προῖημι, is πρόσην; thence is the second aorist of the middle voice, πρόσειν; imperat. πρόσεισο; optat. προσίημεν, whose third person plural is πρόσειντο, not to be found in lexicons.

(b) καμὲ τέλητε.] Translated, "et me stupet;" in which, *me* is the accusative case. So Virgil:

"Pars stupet innuptæ donum exitiale Minervæ."

In which sense *stupio* signifies, to admire-to astonishment."

(c) ἀνέρχομαι.] The MS. hath *δεῖ* before ἀνέρχομαι. *Faber.*

(d) 'Υπερβόλαι ή Κλέαντι.] Some scoundrels. See Aristoph. in *Pace*. *Faber.*

Εβλω τάχα ἡ Κλέωνι ἐπιτεῖθμαι περιγοσῶν. Ἀλλὰ τίς ὁ φόρος
ὅτις ἔστι, κατέκει σιδήρα πρὸς λίθον; ἘΡΜ. Ο Τίμων ὅτοις
τιμήσει πλησίον, δρεπον καὶ ὑπόλιθον γύδιον.—Παπαῖ καὶ οἱ Πενίαι
πάρεστι, καὶ οἱ Πόνοις ἐκεῖνος καὶ οἱ Καρτερίαι, καὶ οἱ Σοφίαι καὶ οἱ Ανδρίαι,
5 καὶ οἱ τοιούτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταπιομένων ἀπάντων, πολὺ^{πολὺ}
αμεινυτάς τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί διν ἐκ αἰταλλατόμεθα,
6 ὡς Ἐρμῆ, τὴν ταχίστην, Οὐ γάρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον
πρὸς ἀνδραν ὑπὸ τηλικάτης τρατοπέδες περιεσχημένον. ἘΡΜ. Ἀλ-
λας ἔδοξε τῷ Διὶ. Μὴ ἀποδειλιῶμεν διν.

10 10. ΠΕΝΙΑ. Ποῖ τύτον ἀπάγεις, ὡς Ἀργειφόντα, χειραγω-
γῶν; ἘΡΜ. Ἐπὶ τυτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τῷ Διός.
ΠΕΝ. Νῦν ὁ Πλεύτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν ἦγε κακῶς ἔχοντα
ὑπὸ τῆς τρυφῆς παραλαβόσα, τύλοσα παραδόσα. τῇ Σοφίᾳ καὶ τῷ
Πούνῳ γενναῖον ἀνδραν καὶ πολλὴ ἀξιον ἀπέδειξα; Οὐτοις ἄρα εὐκα-
15 ταφρόντῳ νῦν οἱ Πενίαι δοκῶ, καὶ εὐαδίκητῳ, ἀσθ' ὁ μόνον κλῖμα
τίχον, ἀφαιρεῖσθε με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵνα αὐθις ὁ
Πλεύτῳ παραλαβόν αὐτὸν "Ἔθετε καὶ Τύφον ἐγχειρίσας, (οἵμοιον τῷ
πάλαι) μαλβακὸν, καὶ ἀγενῆ, καὶ ανόντον ἀποφύνας, ἀποδῶ πάλιν
ἔμοι (α) ράκος ἥδη γεγενημένον; ἘΡΜ. Ἔδοξε ταῦτα, ὡς Πενίαι,
20 τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ἡμεῖς δὲ, ὡς Πόνοι, καὶ Σοφίαι,
καὶ οἱ λοιποὶ, ἀκολυθεῖτε μοι. Οὗτος δὲ τάχα εἰσεται, οἷσαν με δισταν-
απολιψει, αγαθὴν συνεργὺον, καὶ διδάσκαλον τῶν αἰσίσαν, ή συνάν,
ὑγιεινὸς μὲν τὸ σῶμα, ἔρρωμένῳ δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς
βίον ζῶν, καὶ (β) πρὸς αὐτὸν ἀποβολέπων, τὰ δὲ περιττὰ καὶ πολλὰ
25 ταῦτα, ἀσπέρ ἔστι, ἀλλότρια ὑπολαμβάνων. ἘΡΜ. Ἀπέρχονται
ἡμεῖς δὲ προτιώμενοι αὐτῷ.

11 Τίνες ἔστε, ὡς κατάρατοι; "Η τι βελόμενος δεῦρο ἥκετε, ἀνδρες
ἔργατην καὶ μισθοφόρον ἐνοχλήσοντες; Ἀλλ' ἐς χαίροντες ἀπίτε
μισθρος πάντες ὄντες" ἦγε γάρ οὐμᾶς αὐτικα μάλιστα βιόλων τοῖς
30 βιόλοις καὶ τοῖς λίθοις συντρέψαν. ἘΡΜ. Μηδαρέως, ὡς Τίμων, μη
βάλης· εἰ γάρ ανθράκες ὄντας βαλεῖς. Ἀλλ' ἐγὼ μὲν Ἐρμῆς εἰμι,
ὅτῳ δὲ οἱ Πλεύτοι. "Ἐπειψόμενος δὲ οἱ Ζεὺς, ἐπακησάς τῶν εὐχῶν.
"Ωσε αγαθῆ τύχη, δέχεται τὸν ὄλβον, ἀποσάς τῶν πάνων. ΤΙΜ. Καὶ
ἡμεῖς οἰμώζεσθε ἥδη, καίτοι Θεοὶ ὄγτες, ὡς φατέ. Πάντας γάρ

(a) ράκος.] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber.*

(b) πρὸς αὐτὸν ἀποβολέπων.] "Looking toward himself." That is, seeking his happiness in nothing but himself.

—Nec te quæsiveris extra.

Persius.

άφεσις καὶ Θεος καὶ αὐτούς πάντας μησῶ. Τυπονί δὲ τὸν τυφλὸν, οὗτος οὐκί, καὶ ἐπιτρέψειν μοι δοκῶ τῇ δικέλλῃ. ΠΛΟΥΤ. Ἀπίστει, ὡς Ερμῆ, πρὸς τὸν Διόν, (μελαγχολῶν γάρ οἱ ἀνθρώποι καὶ μετεργίων μοι δοκεῖ), μή τι κακὸν ἀπέλθω τεραστίαν. ΕΡΜ. (a) Μηδὲν σκαίον, ὡς Τίμων⁵ ἀλλὰ τὸ πάντα τέτο ἄγειον καὶ τραχὺ πατασσαλῶν, προ- 5 τείνεις τὰ χεῖρε, λάρβασε τὴν ἀγαθὴν τύχην, καὶ πλάτεις πάλιν, καὶ οὕτως. ΑΘηναῖον (b) τὰ πρῶτα, καὶ ὑπερόργεις τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δίοματι μὴ ἐνοχλεῖτε μοις ἵκανος ἐμοὶς πλάτη⁶ οὐδὲντελλαστέοντος εἴμι, μηδενός μοις πλησιάζοντος. ΕΡΜ. Οὕτως, ὡς τὰν, ἀπάνθρωποι⁷; 10

Τὸν δὲ Φύρω Διὶ μῆνον ἀπηνέστε, προστερόν τε;

Καὶ μὴν εἰκὸς ἦν μετανθρώπου μὲν εἶναι σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μεσόθεον δὲ μηδαμῆς, οὗτος ἐπιμελεμένων σὲ τῶν Θεῶν. ΤΙΜ. Ἀλλὰ σοὶ μὲν, καὶ Ερμῆ, καὶ τῷ Διὶ πλειστοῖς χάρεις τῆς ἐπιμελείας, τυπονί δὲ τὸν Πλάτονον ψκὸν λάβοιμε. ΕΡΜ. Τί δή; ΤΙΜ. 15 Ὁτι καὶ πάλαι μυρίον κακῶν μοις αἴτιος ἔτος κατέστη, κόλαζί τε παραδότες, καὶ ἐπιτρέπλας ἐπαγαγών, καὶ μῆτος ἐπεγγέρεας, καὶ ἡδυπαθεῖος διαφθείρεις, καὶ ἐπιφθονον ἀποφύγεις, τέλος δὲ, ἀφιω παταλιπῶν, οὗτος ἀπιστος, καὶ προδότης. Η βελτίστη δὲ Πενιστούντος με τοῖς ἀγρικατάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παρρησίας προσο- 20 μηλῶσα, τὰ τε ἀναγκαῖα καίμνοντι παρεῖχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαίον.] “ Nihil sinistrum; ” that is (as we are wont to say in English), “ Nothing unlucky, ” i. e. “ rashly “ violent, ” good Timon.

(b) τὰ πρῶτα.] “ Interdum vero dicitur aliquis esse τὰ πρῶτα, i. e. princeps.” Steph.

(c) μετ' ἀληθείας καὶ παρρησίας.] “ With truth and freedom.” That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, “ vulgaria; ” as I have also done, in rendering πολλὰ, page 146, line 32. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies “ vulgus, ” but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify “ vulgaria.” And he, therefore, renders πολλῶν ἐκείνων, here, “ tot illa.” I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified “ vulgaria.”

ἐκείνου καταφέροντι ἐπαίδευεν, ἐξ αὐτῆς ἐμὲ τὰς ἐλπίδας ἀπαρτήσασδ
μοι τῇ βίᾳ, καὶ δεῖξασα ὅσις ἡνὸς ὁ πλεῖτος ὁ ἐμὸς, ὃν ἔτε κόλας
Θωπεύων, ὅτε συκοφάντης Φοῖσσαν, καὶ δῆμον παροξυνθεῖς, ἐκ
σιαστῆς ψηφορορύγας, καὶ τυραννὸν ἐπιβολεύσας, ἀφελέσθαι δύναται
τὸν ἄνθρακα. Ἐρρωμένος τοιγαρέστιν ὑπὸ τῶν πόνων, τετονὶ τὸν ἀγρὸν φιλοπό-
νως ἐπεργαζόμενος, ἀδὲν ὁρῶν τῶν ἐν ἄσει πακᾶν, ἵκανα καὶ διαρκῆ
ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. “Ωσε παλινδρομῷ ἀπιδι, ὁ
Ἐρμῆ, τὸν Πλάτονος ἀπαγαγγάλω τῷ Διὶ. Ἐμοὶ δὲ τότε ἵκανὸν ἦν
πάντας ἀνθρώπους (α) ἱσηδὸν οἰμώζειν ποιῆσαι. ἘΡΜ. Μηδαμῶς,

(a) *ἱσηδὸν.*] Stephanus says that *ἱσηδὸν* is taken in the same manner as “*viritim*,” in Latin; that is, that it signifies *καθ’ οὐδῶντας* (as is said *κατ’ ἀνδρας*) “per totam pubem,” or, “complectendo totam pubem,” and, then, he quotes these words of Herodotus: *Συνάργοις γὰρ ἀλθοντι Μιλήσιοι πάντες οὐδὲν ἀπεκείραντο τὰς κεφαλάς.* Now, as, *κατ’ ἀνδρας* signifies “*viritim*,” or, “per singulos viros,” *καθ’ οὐδῶντας*, too, being a parallel expression, must, strictly, signify “per singulos puberes, sive pubescentes.” And, as *καθ’ οὐδῶντας*, thus taken, is laid down as strictly explanatory of *ἱσηδὸν*, therefore, *ἱσηδὸν*, too, must signify “per singulos puberes.” But yet, after all, this cannot be either Herodotus’s, or Lucian’s meaning: for how could “all the Milesians” cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could “all men” bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though *ἱσηδὸν*, strictly and properly, signifies “per singulos pubescentes,” yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify “*uniuersusque aetatis*.” At least, Timon could not, possibly, mean less, no more than “all the Milesians could be shorn, “youth by youth.”

Stephanus, indeed, says (but without insisting much upon it) that *ἱσηδὸν* is taken in the same manner as the adverb *πανδημεῖ*, which signifies “universum populum complectendo,” or “in universum.”—I know no reason why Erasmus “should render it, *ab ineunte aetate*.”

ἀγαθὲ, καὶ γὰρ πάντες εἰσὶν (α) ἐπιτίθεσιοι πρὸς οἰκείουν, ἀλλ᾽ εἰς τὰ δογμάτα ταῦτα. καὶ μειρακιώδη, καὶ τὸν Πλάτονον παρείλαστε· (β) γέτε ἀπόδολητά εἰσι τὰ δάρεα τὰ παρὰ τὸ Δίός.

12. ΠΛΟΥΤ. Βελει, ὦ Τίμων, δικαιολογήσομαι πρὸς σε, ἵνα χαλεπάνεις μοι λέγοντε; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ 5 μετὰ προσομίων, ὡσπερ οἱ ἐπίτριπτοι βύτορες, ἀνέζομαι γάρ σε ὅλιγα λέγοντα, διὸ τὸν Ἐρμῆν τυτονί. ΠΛΟΥΤ. Ἐχοῦν μέντοι ἴσως (c) καὶ μακρὰ εἰπεῖν, όταν πολλὰ ὑπὸ σε κατηγορηθέντα· ὅμως δὲ ὄφα, εἰ τι σε, ὡς φῆς, ἡδίκηνα, ὡς τῶν μὲν ἡδίσαν ἀτάντων αἰτίος σοι κατέστη, καὶ τίμης, καὶ προεδρίας, καὶ σεβάνων, καὶ τῆς ἄλλης τερψῆς· 1 Περιθόλεπτος δὲ τοι καὶ αἰδίθυος δι' ἐμὲ ἔσθιε, καὶ περισπάδασος. Εἰ δέ τι χαλεπὸν ἐκ τῶν πολάκων πέπονθας, ἀνείτιος ἐγώ σοι μᾶλλον δὲ αὐτὸς ἡδίκηνα τέτοιο ὑπὸ σε, διότι με ὄτας ἀτίμως (d) ὑπέσθαλλες ἀνδρέασι καταρρέστοις, ἐπανθόσι, καὶ παταγούπετεύσοις, καὶ πάντα τρόπου ἐπισθλεύσοις μοι. Καὶ τό γε τελευταῖον ἔφοδο, ὡς προδίδωκά σε· 15 τύναγθίον δὲ αὐτὸς ἐγκαλέσασι μοι πάντα τρόπου. ἀπελασθεὶς ὑπὸ σῆς, καὶ ἐπὶ κεφαλὴν ἔξωσθεὶς τῆς οἰκίας. Τοιγαρέντεν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφέρεσσαν (e) ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. "Ωσε μάρτυς ὁ Ἐρμῆς ὑποτί, πῶς ἱκέτευον τὸν Δία (f) μηδὲ ἕκειν παρέστησε, ύπτω δυσμενῶς μοι προσεκυνεγρένον." ΕΡΜ. 20 "Αλλὰ γῦν ὁρᾶς, ὦ Πλάτε, οἴτοι ἡδη γεγέννηται; "Ωσε θαρρῶν ἐνδιάτριβε αὐτῶ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλῃ· ὑπακέψεταις γάρ ἐμβοήσαντί σοι.

13. ΤΙΜ. Πεισίον, ὦ Ἐρμῆ, καὶ αὐθίς πλαττότεον. Τί γὰρ ἂν κατέδοτις, ὀπόταν οἱ Θεοὶ βιάζοντο; Πλὴν ὅρα γε, εἰς οἴα με περάγει· 25 ματαὶ ἐμβαλλεῖς τὸν κακοδαιμόνον, ὃς ἄχει νῦν εὑδαιμονέσατα διάγων, χειρὸν ὄρνω τοσοῦτον λύψομει, (g) ἐδὲν ἀδικήσας, καὶ τοσαύτας φροντίδας ἀναδίζομει. ΕΡΜ. "Υπόσηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ

(a) ἐπιτίθεσιοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) γέτε ἀπόδολητά.

Οὐ τοι ἀπόδολητ' ἐσὶ Θεῶν ἐρικυδία δάρεα. *Hom.*

(c) καὶ μακρὰ.] Timon's word repeated.

(d) ὑπέσθαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἡ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηδέ.] The MS. hath it better μηδεῖ. *Faber.*

(g) ἐδὲν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again enriched.

χαλεπὸν τέτο. καὶ ἐκ οἰστὸν ἐσιν, ὅπως οἱ κόλακες ἐκεῖνος διαρρέωνται
ὑπὸ τῆς φθόνου. οὐχὶ δὲ (a) ὑπερ τὴν Αἰτνην, ἐς τὸν θρανὸν ἀναπλησσο-
μαι. ΠΛΟΥΤ. Ο μὲν ἀπελῆλυθεν, ὡς δοκεῖ τεκμαίρομαι γάρ τῇ
εἰρεσίᾳ τῶν πτερῶν. Σὺ δὲ αὐτῷ περίπετε· ἀναπέμψω γάρ τοι τὸν
5 θησαυρὸν ἀπελθών μᾶλλον δὲ πτερεῖ. Σέ φημι, Θησαυρὲ χρυσῷ,
ὑπάκουον Τίμωνι τέτο, η πάρεσσοχε σεαυτὸν ἀνελέσθη. Σκαπτε,
οἱ Τίμων, (b) βαθεῖας καταφέρων, οὐχὶ δὲ ὑμῖν (c) ὑποσύνομαι.

14. ΤΙΜ. "Αγε δὴ, ὡ δίκελλα· νῦν μοι ἐπίρρωσον σεαυτὴν, καὶ
μὴ κάμεις ἐπ τα βάθεια τὸν θησαυρὸν ἐς τὸν φανὸς προπαλαθμένη —
10^ο Ω Ζεῦ περάσιε, η φίλοι (d) Κορύβακτες, η Ἐρυη κερδᾶς, πόθεν

(a) ὑπερ τὴν Αἰτνην.] He returns to Heaven, by the way of Etna, because Jupiter had ordered him to bring up the *Cyclopes* from thence, to mend his thunderbolts. See above, paragraph five, at the end.

(b) βαθεῖας καταφέρων.] Erasmus has rendered *βαθεῖας*, "altius," I know not why; nor do I know any such adverb as *βαθεῖας*; *βαθίως* being the only immediate one from *βαθὺς*. I must own, I know not what sort of a word *βαθεῖας* is; and, therefore, cannot help thinking that Lucian wrote it *βαθίως*.—*Καταφέρων* is, here, the same as *κάτω θέρων*, "deorsum impingens; as appears, from Stephanus's account of the verb *καταφέρω*.

(c) ὑποσύνομαι.] Thomas Magister (according to Stephanus) takes *ὑποσύνομαι*, in this place, to be the same as *ὑποχωρέω*, signifying, "clam-discedam." But, I think, he should, at the same time, have shown us how the dative *ὑμῖν* can signify, "a vobis."—He, otherwise, interprets the verb *ὑρίσκωμαι*, by *κευρίως ἴσχωμαι*, which would make tolerable sense, here, by Plutus's saying, "I will stand by you, so as to be invisible;" I say, this would be tolerable sense, did not Plutus tell Timon, in the word *ἀπελθὼν*, just above, that he would go off; which he could not well do, and stand privately by, at the same time. for these reasons I cannot but conclude that Lucian wrote it *ὑμῶν ἀποσύνομαι*, "a vobis digrédiar," agreeably to *ἀπελθὼν*, above. And thus doth the other translation, by Erasmus, render it; so that, most probably, Erasmus found the text, *ὑμῶν ἀποσύνομαι*.

(d) Κορύβακτες.] These priests of Rhea were enthusiasts, who, at their solemnities, danced in armour, and, with the

χρυσίον τοσῦτον; "Ηπε γάρ ταῦτα ἔινι; Δέδια γάρ, μὴ ἀνθρακας
εῦρα ἀνεγέρθενος. Ἀλλὰ μὴν χρυσίον ἔινι ἐπίσημον, ὑπέρυθρον,
βαρὺν, καὶ τὴν πρόσοψιν (a) ὑπερήδισον. Ὡς χρυσὲ, δεξιῶμα κάλλισον
βροτοῖς. "(b) Αἰθόμενον γάρ τοῦ ἀτε διαπρέπεις καὶ νύκτωρ" καὶ
μετ' ἡμέραν. Ἐλθὲ, ὁ φίλτατε, καὶ ἐρασμιάτατε. Νῦν πειθομεῖ 5
γε καὶ Δία ποτὲ γενέσθαις (c) χρυσόν. Τίς γάρ οὐκ ἀν παρθένος
ἀναπεπλαμένοις τοῖς κολποῖς ὑποδέξαιτο ὅτα καλὸν ἐραστὴν διὰ τὴν
τέγχης καταρρέοντας; Ὡς Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναβή-
ματα, ὡς ἐδὲν ὅρας ἦτε πρὸς Τίμανα, καὶ τὸν Τίμανος πλάντου· ὡς γε
ἐδὲ βασιλεὺς ὁ Περσῶν ἴσθι. Ὡς δίκελλος, καὶ φίλτατε διφθέρα, 10
ὑμᾶς μὲν τῷ (d) Πανὶ τέτω ἀναθίναι καλόν. Αὐτὸς δὲ ἥδη μᾶσαν
πριάμενος τὴν ἐπιχειρίαν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, *ὦ Κορίνθιοι;* and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) *ὑπερήδισον.*] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of *ὑπερήδισον*; which omission a tolerable miser would never pardon.

(b) *Αἰθόμενον, &c.*] These words are taken from the first Ode of Pindar, which begins thus:

"Ἄριστον μὲν ὑδωρ· ὁ δὲ
Χρυσός, αἰθόμενον πῦρ
"Ἄτε διαπρέπεις νυ-
Κτί, μεγάνορος ἔποχα πλάντα.

In the version thus:

*Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excellit no-
ctu superbificas supra divitias.*

(c) *χρυσόν.*] As when he courted Danaë.

(d) *Πανὶ τέτω.*] "To Pan here." It is supposed that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μέσων ἔμοις οἰκεῖοι ἐνδιαιτᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανάτῳ
ἔξειν μηδεὶς δοκῶ.—Δεδίχθω δὲ ταῦτα, καὶ νεομοδετήσθω πρὸς τὸν
ἐπιλογον βίον, ἀμιχία πρὸς ἄπαντας, καὶ ἀγνωσία, καὶ ὑπεροφθαλμόν.
Φίλος δὲ, οὐ ξένος, οὐ ἐταῖρος, οὐ (b) ἐλέφις βωμὸς, ὑθλῷ πολὺς· καὶ
5 τὸ οἰκτεῖραι δακρύσσειν, οὐ ἐτικνέψσαι δεομένῳ, παρανομία, καὶ κατα-
λυσις τῶν ἑταῖρων. Μονίμης δὲ οὐ διαιτα, καθάπερ τοῖς λύκοις, καὶ τίλῳ
εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἔχθροι, καὶ ἐπισθλοι, καὶ τὸ προσορειλῆ-
σαι τινι αὐτῶν, μέλσομεν. Καὶ εἰ τινα ἵδω μόνον, ἀποφέρεις οὐ ηὔρεις.
Καὶ ὅλως ἀνδρείαντων λιθίνων, οὐ χαλκῶν μηδὲν ηὔπιν διαφερέτωσαν,
10 καὶ (c) μήτε κῆρυκα δεχάμενα παρ' αὐτῶν, μήτε σπονδὰς σπενδά-
μενα, (d) οὐ ἐρημία δὲ ὄρῳ ἔσω πρὸς αὐτάς. Φυλέταις δὲ, καὶ
Φράτορες, οὐ δημοσίας, οὐ οἰωνίας αὐτή, Φυχρός, οὐ ἀναφελῆ ἐνόματα,
καὶ ἀνοίτων ἀνδρῶν Φιλοτιμίματα. Πλευτεῖται δὲ Τίμων μόνῳ, οὐ
15 ὑπεροράτω ἀπόντων, οὐ τρυφάτω μόνῳ καθ' ἑαυτὸν, κολακεῖας οὐ
ἐπαίνων Φορτίκῶν ἀπολλαγμένος. Καὶ θεοῖς θυέτω, καὶ (e) εὐωχεῖτω,
μόνῳ ἑαυτῷ γείτων οὐ ὄμορῳ, ἐκοσίων (f) τῶν ἄλλων. Καὶ ἄπαξ
ἐκπλὸν δεξιώσασθαι δεδόχθω, οὐ δέη ἀποδανεῖν, οὐ αὐτῷ (g) σέφανον

(a) καὶ τάφον.] “As a sepulchre also;” that is, “as well as
“he, before, had it for a house.”

(b) ἐλέφις βωμὸς.] Altars, among the heathen, were places
of protection to such as fled to them.

— *Hec Ara tuebitur omnes.*

Virg.

(c) μήτε κῆρυκα, &c.] The meaning is, that he will remain
in a constant state of war, with mankind: for peace was
usually made, among the Grecians, by sending the κῆρυκες,
or heralds, to propose it, and by making libations to the
Gods, that they might ratify it. See *Il. iii.*

(d) οὐ ἐρημία.] He would have a whole desert between him
and mankind; so that the bounds should not be any thing so
thin as a wall, an hedge, or the like.

(e) εὐωχεῖτω.] Lege εὐωχεῖσθω. Nam εὐωχέω significat
“aliquem convivio accipere,” εὐωχεῖσθαι autem, “epulari.”
Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case.
Faber is also at a loss about it, but conjectures that ἐποιῶν
τῶν ἄλλων should be ἐπας ὡν τῶν ἄλλων; which may be true.

(g) σέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of
laurel, palm, parsley, and, upon some occasions, of gold,
were the rewards of such as conquered at the games, or
served their country, in peace, or war. *Potter.*

ἴπενεγκεῖν· καὶ ὄνομα μὲν ἔσται ὁ ΜΙΣΑ'ΝΘΡΩΠΟΣ ἡδιστος. Ταῦτα δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκληρότης, καὶ δργή, καὶ ἀπανθρωπία. Εἰ δέ τινα ἴδοις εἰς τῷσι διαφθειρόμενον, καὶ σύενοντας ἴστενοντας, ταῦτη καὶ ἐλαίω κατασθενύντας. Καὶ ἦν τινες τῷ χειράνῳ ὁ ποταμὸς παραφέρει, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνιλαβέσθαι δέρται, ὥθεν καὶ τέτοιο ἐπὶ κεφαλὴν (α) πίπτοντας, ὡς μηδὲ ἀνεκίνθαι δυνηθεῖν· οὐτωγάρει τὸν ἴσον ἀπολάβοιεν.—(b) Εἰσηγήσθαι.

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their *σήλαι*, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, *καὶ σεράνθοι τὰς λιθας*.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

'Ενθάδ' ἀπορρίξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τένομα δ' εἰς τάναστθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) *πίπτοντα.*] *Faber* has it, *βαπτίζοντα*. I think he justly finds fault with *πίπτοντα*, because the man in the water cannot well be said “to fall.” But, is not *βαπτίζοντα* applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed “to sink “himself” into the water. It might, however, make sense, if referred to *με*, which is understood, before *ωθεῖν*; so that Timon might be the person understood to be *βαπτίζοντα*, “sinking the other,” into the water.

(b) *Εἰσηγήσασθαι.*] This verb, strictly, signifies, “proposuit,” or, “autor introduxit:” but I have rendered it, “rogavit,” in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, “rogare,” because he who proposed it to them, did it, by asking these questions, “Velitisne, or, Jubeatisne, Quirites?”

επει τὸν νόμον Τίμων (α) Ἐχεκρατίδες Κολυτίενος.—(β) Ἐπεψήφιος τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός εἶεν. Ταῦτα ἡμῖν δεδόχθω, καὶ ἀγδεικᾶς ἔμενομεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλῶν ἀντιποτάμην ἀπασι γνώριμά πως 5 ταῦτα γενέσθαι, διότι ὑπερπλευτῶ, ἀγχόνη γὰρ ἀν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τότο; Φεῦ τῷ τάχει πανταχόθεν συνθίσται, πεκονιμένοις καὶ πνευματιῶντες, ὡς οἶδα, θεοὶ σφραγίδενοι τῷ χειροῖς. Πότερον ἐν ἐπὶ τὸν πάγον τότον ἀναβαῖς ἀπελαύνων αὐτὸς τοῖς λίθοις, (c) ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ή τόγε τοστον 10 παρανομήσομεν, εἰσάπαξ αὐτοῖς ἀμιλήσαντες, ὡς πλέον ἀνιῶντο παρεργάμενοι; Τότο οἷμα καὶ ἀμεινόν· ἀντε δεχάμενα ἥδη αὐτὸς, ὑποσάγετες. Φέρε, ἴδω, τίς ὁ πρῶτος αὐτῶν θεός εἰς; Γυαθανίδης ὁ κόλαξ, ὁ πρώτον (d) ἔρανον αἰτίσαντί μοι ὁρέξας τὸν βρόχον, πίθης ὅλες παρέμεινε πολλάκις ἐμημεκάς. Ἀλλ' εὐγε ἐποίησεν ἀφικόμενος· 15 οἷμάξεται γὰρ περὶ τῶν ἀλλῶν. ΓΝΑΘ. Οὐκ ἐγώ ἔλεγον ὡς ἐκ ἀμελήσος Τίμωνος ἀγαθῆς ἀνδρὸς οἱ Θεοί; Χαῖρε Τίμων εὑρεσφότατε, καὶ ἥδισε, καὶ συμποτικάτατε. ΤΙΜ. Νὴ καὶ σύ γε, ὁ Γναθανίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Αεὶ φιλοσκάμενον σύ γε. Ἀλλὰ περὶ τὸ συμπόσιον; 20 Ως καὶ γοῦ τί σοι ἀσμα τῶν (e) νεοδιδάκτων διδυράμισθαι ἥκα

(a) Ἐχεκρατίδες.] “Ἐχεκρατίδης lege Ἐχεκρατίδες. *Faber.*” So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφιος τῇ ἐκκλησίᾳ.] “Decretum concionis confirmavit.” *Steph.*

(c) ἐξ ὑπερδεξίων.] “Υπερδεξίος (τόπῳ being understood) signifies a “place, where one stands so much higher than “another, that he may lift his right-hand over him, so as to give him the heavier blow.” And ὑπερδεξίαι, *ων*, neut. plur. (*χάρια* being understood) signifies “places of such advantage, as that persons may, from them, lift their right-hands over those below them.” See *Steph.*

(d) ἔρανος.] “Ἐρανος, from ἔραω, *amo*, properly signifies “an “entertainment, where every one contributes his part of the “expense, or his club.” And, hence, it hath been used to signify “a contribution, or part of a contribution, to relieve a person in want.” See *Steph.*

(e) νεοδιδάκτων διδυράμισθαι.] “Dithyrambics” (which were songs in praise of Bacchus) “lately taught,” that is, lately

κομιζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖσά γε ἄση μάλα περιπαθῶς (α) ὑπὸ ταῖς τριτῇ δικέλλῃ. ΓΝΑΘ. Τί τέτο; Παῖεις, ἡ Τίμων; Μαρτυρομέναι, ἡ Ἡράκλεις· ι8, ι8' προκαλλημέναι σε τραύματος εἰς"Αρειον πάγον. ΤΙΜ. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φόνε τάχα προκεκλήση με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντας τὸ τραύμα 5 ιασαι, μικρὸν ἐπιπάσσει τὸ χρυσίς δεινῶς γὰρ ἵσχαιμόν εἴσι τὸ Φάρμακον. ΤΙΜ. "Ετι μένεις; ΓΝΑΘ. "Απειμεῖ σὺ δὲ ἐχαίρεσθε, οὐτω σκαῖος, ἐκ χειρὸς γενόμενος.

16. Τις ἔτος ἐξιν ὁ προσιών, ὁ ἀναφαλαγτίας; Φιλιάδης κολάκων ὑπάντων ὁ (β) βδελυράτας. Οὗτος δὲ παρ' ἐμοὶ ἀγρὸν ὅλον 10 λαβάν, καὶ τῇ θυγατρὶ (c) προτίκα δύο τάλαντα μισθὸν, τὸ ἐπαίνοι, ἐπότε ἀσαντάρει, πάντων σιωπάντων, μόνος ὑπερεπίνεγεν, ἐπομοσάμενος ἀδικάτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσθίηται πρώην εἰδέ με, καὶ προσῆλθον ἐπικερίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. "Ω τις ἀναισχυντίας. Νῦν Τίμωνα γνωρίζετε; Νῦν Γυαδα- 15 νίδης φίλος καὶ συμπότης; Τοιγαρέν δίκαια πάπούθεν οὐτοῦ ἀχάριτος οὐ. "Ημεῖς δὲ οἱ πάλαι ξυνήσεις, καὶ ξυγέρησοι, καὶ δημόται, ὅμως

"published." The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, καμαροδιδάσκαλοι, τραγοδοδιδάσκαλοι, διδυραμοδιδάσκαλοι. Horace uses the same manner of expression:

Vel qui Praetextas, vel qui docuere Togatas.

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικέλλη.] Quod Latinè dicitur, "canare, vel saltare, "ad tibiam, ad citharam," id Græcè est, ἄδειν, vel ὁρχεισθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." *Faber.*

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδελυράτας.] Βδελυρὸς (ἀ βδέω, "flatum ventris "emitto") *imfurus*, or *sfurucus*; "a dirty fellow, who does not matter doing the filthiest things, before people's faces." And, hence, the word hath signified, "quite impudent," or "brazen." *Steph.*

(c) προτίκα.] The accusative case singular of προτίκ—ίκος, "dos à patre data filiæ." *Steph.*

μετειάζομεν, ὡς μὴ ἐπιπηδεῖν δοκῶμεν. Χαῖρε, ὁ δέσποτας καὶ ὅπως τὸς μετεργές τέττας κόλακας Φυλάξῃ, τὰς ἐπὶ τῆς τρυπέζης μέσουν, τὰ ἄλλα δὲ κοράκων ἐδὲ διαφέροντας. Οὐκ ἔτι πιστεύει τῶν τοῦ ἐδενί. Πάντες ἀγαρίσοι καὶ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ καλεπείγοντα χρηστοῖς, πατρὸς ἐδὸν ἡδη ταλαιποίον ἡκυον
 5 ὡς πατέριοις ὑπερμεγέθη τινὰ πλεῦτον. "Ηκον τοιγαρέν ταῦτα σε
 γνωθεῖτων καίτοι σύ γε ἔττα σοφὸς ἡν, ἐδὲν ἵσως δεῖση τῶν πατρῶν λόγων, ὃς καὶ τῷ Νέσορι τὸ δέον παρεπινέστειλας ἦν. ΤΙΜ." Εστι
 10 ταῦτα, ὁ Φιλιάδη. Πλὴν ἀλλὰ πρόστιθι, ὡς καὶ σὲ φιλοφρεονίσομαι
 τὴν δικέλλην. ΘΙΛ. "Ανθεωποί, κατεαγα τῷ κρανίον ὑπὸ τῷ ἀχαρέις,
 διότι τὰ συμφέροντα ἐνθέτεν αὐτόν.

17. ΤΙΜ Ιδὲ τρίτῳ έτῳ ὁ ῥύτωρ Δημόσιος προσέρχεται, Ψύφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγένης ἡμέτερος εἴναι λέγων. Οὗτῳ ἐκκαιδεκαπάτερ ἐις τάλαντα μισθίους ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκασο
 15 γὰρ, καὶ ἐδίδετο, ὡς ἀποδιδότες,) καγγὰ ἐλεῖσας ἐλυσάπην αὐτὸν ἐπειδὴ πρώτην ἐλαχεῖ τῇ (a) Ἐρεχθίδι Φυλῆς διανέμειν τὸ (b) θεωρικὸν, καγγὰ προσῆλθον αἰτῶν τὸ γιγνόμενον, ὡς ἐφη γνωρίζειν πολίτην ὃντα με.
 ΔΗΜ. Χαῖρε, ὁ Τίμων, τὸ μέγικ ὄφελός τῷ γένεσι, τὸ ἔρεισμα τῶν
 20 Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδος. Καὶ μὴν πάλαι σε ὁ ξυνειλεγμένος, καὶ αἱ (c) βελαι ἀμφότεραι περιμένουσι.

(a) Ἐρεχθίδι.] Lege Aἰγυπίδι. Quippe Κόλυτος έρατ δῆμος Φυλῆς Αἰγυπίδος, teste Harpocratione. Faber.

(b) θεωρικὸν.] Θεωρικὸν (χρήμα being understood) signified, "Money paid out of the treasury, for the admission of the poorer citizens into the theatre." Hence it was used to signify, "Money granted out of the treasury, for the relief of the poor." See Potter and Steph.

(c) βελαι ἀμφότεραι.] That is, not only the βελὴ, or senate of five-hundred, of which I have spoken, in the notes upon Θεῶν Ἐκκλησίᾳ, but also the court of Areopagus, which, for its great dignity, as Dr. Potter shews, was styled ἡ ἀναβίλη, the upper senate or court.

This court, held upon the hill of Mars, at Athens, and thence called Areopagus, consisted of fifty judges, was the supreme court of justice, and decided all law disputes, whether concerning property, or injuries done to men in their persons or reputations, or blasphemy against the gods. So wise and upright were the judges of this tribunal, that it hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἀκεφον τὸ Φύφιον, ὃ ὑπέρ συγέγραψε. “ἘΠΕΙΔΗ
“ Τίμων ὁ Ἐχενετίδες Κολυτίενς, ἀνὴρ δὲ μόνον παλὸς κάγαθὸς,
“ ἀλλὰ καὶ σοφὸς, ὃς ἐκ ἀλλος ἐν τῇ Ἑλλάδι παρὰ πάντα χρόνον
“ διατελεῖ τὰ ἀριστα πράττων τῇ πόλεις νενίκηκε δὲ τὸντε, καὶ πάλιν,
“ καὶ δρόμοις ἐν Ὀλυμπίᾳ μᾶς ἴμέρεσε. καὶ (α) τελείῳ ἄρματι, καὶ 5
“ συναριδὶ παλικῆ.” —ΤΙΜ. Ἀλλ’ ὃδε ἐθεώρητος ἦγε πάποτε εἰς
“ Ολυμπίαν. ΔΗΜ. Τί δέ; Θεωρήσεις ὑπερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(a) *τελείῳ ἄρματι.*] Stephanus shews that the Greeks distinguished their horses into the ἄσολος and the τέλειος. The ἄσολος were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἄρμα, from ἄρω, “*apto*,” originally and properly, signifies, not “*a chariot*,” but “*a-set-of-horses-joined in a draught*;” which is evident from Stephanus’s quotation upon this word. First, from Xenoph. *Pax.* η. ἄρμα λευκὸν κρευσόλυγον, “*a set of white horses with golden harnesses*;” and, again, from Herodian, “*ἄρμα ἑξάπλολον*, “*a set of six young horses*.” Besides that, Eustathius, upon Homer’s *Odyss.* xvii, puts it out of all dispute, that ἄρμα properly signifies, “*a set of draught-horses*.”

From these considerations, I think it evident that the word ἄρματι, here, having *τελείῳ* an epithet, as I have shewn, of full grown horses, joined to it, must signify, “*a set-of-horses*;” and that *τελείῳ ἄρματι* must signify “*a set-of-full-grown-horses*.” And this, I think, is further evident from the opposition of the following words, *συναριδὶ παλικῆ* (“*a pair of παλοι, or young horses*”) to *τελείῳ ἄρματι*, “*a set of full-grown horses*,” I have rendered ἄρματι by “*currus*,” knowing no word, in the Latin tongue, that signifies, “*a set of draught horses*,” as ἄρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φᾶσι δέ τινες,, ὅτι δώδεκα δρόμοις ἀνέντο τὸ τέλειον ἄρμα, τὸ δὲ παλικὸν ὅκτω. The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or the παλικὸν ἄρμα.

ἀθλλὰ προσκειόθει ἀμεινον.—“Καὶ ηγίευσε δὲ ὑπὲρ τῆς πόλεως
 “πρέσυς (a) πρὸς Ἀχαρνέας, καὶ πατέοντε (b) Πελοποννησίων
 “(c) δύο μοίρας.” ΤΙΜ. Πᾶς; Διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, οὐδὲ
 προεγράφη ἐν τῷ παταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ συντῆ λέ-
 5 γεις. οἵτις δὲ ἀχάριστος ἂν εἴηται ἀμενηρούγετες —“Ετι δὲ, καὶ
 “Ψυφίσματα γεάφων, καὶ συμβολέων, καὶ σραπηῶν, οὐ μικρὰ
 “ἀφέλησε τὴν πόλιν. Ἐπεὶ τύτοις ἀπασι, ΔΕΔΟΚΤΑΙ τῇ
 “βελῆ, καὶ τῷ δύμῳ, καὶ τῇ Ἡλιαίᾳ (d) πατὰ φυλὰς, καὶ τοῖς δύμοις

(a) πρὸς Ἀχαρνέας.] We must not, here, take πρὸς for “contra,” but “apud.” For Ἀχάρην was a δῆμος, or district of Attica. Therefore, Timon, being an Athenian, must not be supposed to fight against his own countrymen, but against their common enemy, the Peloponnesians, who are supposed to have met him, in that district of Attica, and whom he, therefore, fought, πρὸς, “apud,” “among,” the Acharnians.

(b) Πελοποννησίων.] Timon lived in the time of that memorable war, between the Athenians and Spartans, called the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοίραν ἀναπλεγμονί^{την} ἀνδρες πεντακισιοι. Faber.

(d) πατὰ φυλὰς.] The Eliæa was a court of justice at Athens, the next in dignity to that of Areopagus, and said to be so called from ἥλιος; *sol*, because it sat under the sun, or in the open air. The number of judges belonging to it were, as Dr. Potter sets forth, sometimes, only fifty, but generally two, or five, hundred.

Now, why this decree should be said to be agreed to by the judges of this court, πατὰ φυλὰς, “by their tribes,” is what I cannot well account for; because I know no tribes of Athens, but the ten tribes, into which the people of the city, and those of all Attica, had been divided. Perhaps, as this court of Eliæa often consisted of five hundred judges, it was like the βελῆ, or senate of Athens, made up of men chosen out of all the tribes, from each an equal number; so that, in this view, the whole court might have confirmed any decree, πατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally, was, not πατὰ φυλὰς, but καὶ ταῖς φυλαῖς, which seems to hang well together with the other parts of the sentence, and to be

“ ιδία, καὶ κοινῆ πᾶσι, χρυσῷ ἀπατῆσαι τὸν Τίμανα παρὰ τὴν
 “ Αἴγανην ἐν τῇ ἀκροπόλει, (α) κεραυνὸν ἐν τῇ δεξιᾷ ἰχούτα, καὶ
 “ ἀκτῖνας ἐπὶ τῇ κεφαλῇ, καὶ σεφανῶσαι αὐτὸν χρυσοῖς σεφάνοις
 “ ἐπὶ ταῖς, καὶ ἀνακηρυχθῆναι τὰς σεφάνους σύμμερον (b) Διονυσίοις τρα-

agreeable to reason; as it, also, was easy to be mis-transcribed to *κατὰ φυλὰς*. And I am the more of this opinion, because, as Dr. Potter shews, the *δῆμοι*, mentioned immediately after, were subdivisions of the *φυλαῖς*, being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the *βελή*: then, of the *δῆμος*, that is, of the principal *δῆμος*, that of Athens, the capital: then, of the court of Eliæa, by its tribes: then, of all the *δῆμοι*, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) *κεραυνὸν*, &c.] In order to make a Jupiter of him.

(b) *Διονυσίοις τραγῳδοῖς.*] *Τραγῳδὸς* signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, *τραγῳδὸς*, the person, should be put for *τραγῳδία*, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

— — — — — *Nam sic.*

Et Laberî mimos ut pulchra poëmata mirer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the *βελή*, or senate; or in the assembly of the people; or in the tribe, or *δῆμος*, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

“ γεδδοῖς καίνοις. (άχθηκει γὰρ δι’ αὐτὸν δεῖ σῆμασον τὰ Διονύσια.)
 “ Εἴτε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχιστεῖς, οὐ
 “ μαθητὴς αὐτῷ ὡν. Καὶ γὰρ ῥήτωρ ἀριστος ὁ Τίμων, καὶ τὰ ἄλλα
 “ πάντα ὁπόσα ἀν ἐθέλοι.” — Ταῦτα μὲν καὶ σοι τὸ Φύρισμα. — Εγὼ δέ
 5 (a) σοι καὶ τὸν νικὸν ἔνελάμεν ἀγαγεῖν παρέστη; “Ον ἐπὶ τῷ σῷ ἀνό-
 μνη Τίμωνας ἀνόμαλα. ΤΙΜ. Πᾶς, ὁ Δημέας, ὃς οὐδὲ γεγράμματα,
 ὅτα γε καὶ οὐδὲς εἰδίνει; ΔΗΜ. Ἀλλὰ γαριδᾶ, οὐν διδῷ Θεοῖς, ἐς
 νίκας· καὶ παιδοποίησομεν, καὶ τὸ γεννηθηόμενον, ἀρρέν γάρ ἔσται;
 Τίμωνας ἡδη παλᾶ. ΤΙΜ. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὁ θεός,
 10 τηλικαύτην παρ᾽ ἐμῷ παλίγνυτο λαμβάνων. ΔΗΜ. Οἶμοι. Τί τετο;
 (b) Τυραννίδι Τίμων ἐπιχειρεῖς. καὶ τύπλεις τὰς ἐλευθέρεις, οὐ καθαρῶς
 ἐλεύθερος, οὐδὲ (c) αὐτὸς ὡν; Ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάπε
 ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπεγκας. ΤΙΜ. Ἀλλ᾽ οὐκ ἐμπέπε-
 σαι, ὁ μισεῖ, οὐ διερόπολις· οὐτε δῆλος εἰ συκοφαντῶν. ΔΗΜ. Ἀλλὰ
 15 καὶ πλευτεῖς, τὸν (d) ὀπισθόδομον διορίζεις. ΤΙΜ. Οὐ διώρυκται: οὐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) σοι.] Faber thinks σοι, here; impertinent, because of παρέστησε.

(b) Τυραννίδι.] *Tyrannis* signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) αὐτὸς.] The city of Athens was, peculiarly, called αὐτὸν, and the citizens thereof αὐτοί. *Stephanus*, from *Eustathius*, p. 3491 and 1383:

(d) ὀπισθόδομον.] At the back of Minerva's temple stood the public treasury, called, from its situation, ὀπισθόδομος; wherein, beside other public money, a thousand talents were laid up in store; against any great exigency. If any man expended them, upon a trivial account, he was put to death. *Potter*.

Demeas will charge Timon with none but the most capital offences.—καὶ before πλευτεῖς in the preceding line, signifies “also;” that is, “You are, also, grown rich, &c. beside “having burned the citadel.”

Ἐτος· ὅσσε αὐτίθεντα σου καὶ ταῦτα. ΔΗΜ. Διοργανοῦσσεις μὲν ὑστεροῦ ἄδη δε σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκέτι καὶ ἄλλοι λάθοσιν. ΔΗΜ. Οἷςποι τὸ μεταρργενόν. ΤΙΜ. Μὴ (a) πίπερον κατοίσω γάρ σου καὶ τείτην ἐπειδή καὶ γελοῖσι παισταν πέθομεν, δύο δὲν Λακεδαιμονίους ποιούσις, κατακύβισας, ἄνοπλος, ἐν δὲ μεταρργενόντιον μὴ ἐτιτρέψας. Μάτην γάρ τὸν εἶναι καὶ νευκηκόντας Θολύμπια εἶναι, καὶ πάλιν.

18. 'Αλλὰ τί τέτο; Οὐ Θρατυκλῆς ὁ Φιλόσοφος Ἐτός ἐστιν; Οὐ μὲν διὰ ἄλλος. Ἐκτετάσας γάρ τὸν πώγωνα, καὶ τὰς ὄροφς ἀνατίνας, καὶ βρενθυίνας τι πρὸς αὐτὸν, ἔρχεται, (b) τλανῶδες 10 βλέπων, ἀναποστρέψας τὸν ἐπὶ τῷ μετάπτυχον κόμην, (c) Αὐτοβορέας τις, ἡ Τείτων, οἷς ὁ Ζεῦξις ἔγραψεν. Οὐτος ὁ τὸ (d) σχῆμα εὐσαλῆς,

(a) πίπερον.] Pro πίπερε, the third person singular of the perfect tense active, from πίπειν.

(b), τλανῶδες.] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birth-right of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. Steph.

(c) Αὐτοβορέας τις.] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Αὐτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Αὐτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a Boreas," but Αὐτοβορέας, "a very Boreas," or, "Boreas himself." And the tendency of the words, οἷς ἔγραψεν ὁ Ζεῦξις, seems to favour this opinion.

(d) σχῆμα εὐσαλῆς.] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

καὶ πόσιος τὸ βάδισμα, σωρεοτικὸς τὸν ἀναβολὴν, ἔωδεν μυρία ὅσα
περὶ αρετῆς διεξιάν, καὶ τῶν ἡδονῆς χαρέοντων κατηγορῶν, καὶ τὸ
ἐλευσαρχὲς ἐπαινῶν, ἐπειδὴ λαυτόνεν^Θ αὐτοῖς ἐπὶ τὸ δεῖπνον, καὶ ὁ
ταῖς μεγάλῃ τὴν κύλικα ὄρέζειν αὐτῷ (τῷ ζωροτέρῳ δὲ χαρεῖ
5 μάλιστα) καθάπερ τὸ Λίθινον ὅδωρ ἐπιπλέον, ἵναντιώτατα ἐπιδείκνυται
τοῖς ἑωθίνοις ἐκείνοις λόγοις, προσοχεπλέων ἀσπεργίκτινος τὰ ὄψει,
καὶ τὸν πλησίον παραγκωνιζόμεν^Θ, (α) καρύκης τὸ γύνετον
αὐτάπλεως, κυνηδὸν ἐμφορέμενος, ἐπικεκυψὼς, καθάπερ ἐν ταῖς
λοκίστι τὴν αρετὴν εὑρέσειν προσδοκῶν, αἰρετοῦς τὰ τεῖβλια τῷ
10 λιχανῷ ἀποσμήχαν, ὡς μηδὲ ὄλιγον τῷ (β) μυτίωτε καταλίποι
μεμψήμεορος ὡς τὸν πλακεῖντα ὅλον, ἢ τὸν σῦν μεόνος τῶν ἄλλων
λάθος· ὅτι περ (c) λιχνείας καὶ ἀπλησίας (d) ὄφελος, μέθυσος καὶ
πάροιος, ἐκ ἄχρεις ὡδῆς καὶ δέχητος μόνον, ἀλλὰ καὶ λοιδορίας καὶ
δέργης προσέτι, καὶ λόγοις πολλοὶ ἐπὶ τῇ κύλικι, τότε δὲ καὶ μάλιστα
15 περὶ σωρεούντος. καὶ κορμιότητος, καὶ ταῦτα φοσιν, ὥδη ὑπὸ τῷ
αἰχάτῳ πονηρῶς ἔχων, καὶ ὑποτραυαλίζων γελοῖος· εἴτα ἔμετος ἐπὶ^Θ
τέτοις, καὶ τὸ τελευταῖον, αράμενοί τινες ἐκφέροντιν αὐτὸν ἐκ τῷ
συρποσίος τῆς αὐλητρίδος αὐτοτέρας ἐπειλημμένον. Πλὴν ἀλλὰ
καὶ τήφων, ἐδεινὶ τῶν πρεστείων παραχωρήσειν ἀν ψεύματ^Θ ἔνεκεν,
ἢ θρασύτητος, ἢ φιλαργυρίας. Αλλὰ καὶ πολάκων ἐσὶ τὰ πρώτα,
καὶ ἐπιορχεῖ προσχειρότατα, καὶ οἱ (e) γοντεία προπογεῖται, καὶ οἱ ἀνα-

(a) καρύκης.] Λύδιον ἔδεσμα, ἐξ αἰγατος καὶ ἄλλων. *Hesych.*

(b) μυτίωτοῦ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνείας.] “Gluttony,” from λιχνὸς (a λείχα, *lingo*) a lick-plate.

(d) ὄφελος.] “The advantage.” Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοντεία προπογεῖται.] I apprehend that there is an allegory in these words: “Imposture goes before him, and impudence walks close by him.” That is, “He skulks “behind imposture, which he puts before him, to hide him-“self from the world; but if he should be discovered, he has “impudence close at his side, by the assistance of which, he “shall brazen it out against mankind.” Had γοντεία and ἀνασχυντία been the dative case, with τῷ repeated, instead of οἱ, the sense would be obvious, in this light:

“That he led the way, that is, was foremost, in imposture, and equalled any one in impudence.”

σχυνία παρομιατεῖ: καὶ ὅλως πάνυφον (α) τὸ χεῖμα, καὶ πάντα-
χόθεν ἀκριβές, καὶ ποικίλως ἐντελές: οἰμώζεται τοιγαρέννης εἰς
μακρὺν χρηστὸς ἄν. Τί τέτο; Παπαῖ. Χρόνιος ἡμῖν Θρασυκλῆς.
ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τάχοις ἀφίγματι,
(β) ὥσπερ οἱ τὸν πλήγτον σοι πεθεπότες, αἴργυρείς, καὶ χειροίς, καὶ 5
δείπνων πολυτελῶν ἐλπίδις συνδεδραμένοι, πολλὴν τὴν πολυποίειν
ἐπιδειχόμενοι περὶ ἀνδρα, οἷον σε ἀπλοῖκον, καὶ τῶν ὄντων ποιγανικόν.
Οἶσθα γὰρ αἱ μάζαι μὲν ἐμοὶ δεῖπνον ἴκανον, (c) ὄψον δὲ ἥδισον
θύμον, ἢ κάρδιμον, ἢ, εἴποτε τρυφώνη, ὀλίγου τῶν ἀλλών ποτὸν δὲ
ἢ (d) Ἐννεάκρεν^{Θω}. ὁ δὲ τρίτων ἄντος, ἢς βάλει πορφυρίδ^{Θω} ἀμεί- 10
νων. Τὸ χειροίνιον μὲν γὰρ καὶ δὲ τιμιώτερον τῶν ἐν τοῖς αἰγικοῖς
ψυρίδων μοι δοκεῖ. Σχῆδει αὐτῷ χάριν (e) ἐσάλην, ὡς μὴ διαφθείρῃ
σε τὸ κάπισον τέτο καὶ ἐπιβλότατον κήπημα ὁ πλήγτ^{Θω}, ὁ πολλοῖς
πολλάκις αἵτιος ἀνηκίσαντος πυρφορέων γεγενημένος. Εἰ γάρ μοι
πείθοι, μεάλισκα ὅλον εἰς τὴν θάλασσαν ἐμβαλεῖς αὐτὸν, καὶ δὲν σύναγ- 15
καῖον ἀνδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλήγτον ὁρῶν δυναχρέντι.
Μὴ μέντοι ἐς βάθος, ὦ γατέ, ἀλλ’ ὅσον ἐς βυθῶντας ἐπειδιάς διλίγου
περὶ τῆς κυματώδεως γῆς, ἐμὲ δέρῶντ^{Θω} μόννα. Εἰ δὲ μὴ τέτο βάλει,
σὺ δὲ ἄλλον τρόπον ἀμείνων κατὰ τάχος ἐκρόπησον αὐτὸν ἐκ τῆς οἰκίας: 20
καὶ μηδ’ (f) ὁσολὸν αὐτῷ ἀνῆς, διεδίδεις ἀπασι τοῖς δεομένοις: ὡς μὲν,
πεντε δραχμαῖς, ὡς δὲ μενάν, ὡς δὲ τάλαντον. Εἰ δέ τις φιλόσοφος
εἴη, διμοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος: ἐμοὶ δὲ (καίτοι καὶ
ἐμαντεῖ χάριν αἵτι, ἀλλ’ ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις)
ἴκανὸν εἰ ταῦτη τὴν πόρχην ἴμπλοσας παρέσχοις, καὶ δέ ὅλως δύο
μεδικίνας χωρίσαντος Αἰγινητικές. Ὁλιγαρχῆ δὲ καὶ μέτρεον χρὴ εἶναι 25
τὸν φιλοσοφήντα, καὶ μηδὲν ὑπὲρ τὴν πόρχην φρονεῖν. ΤΙΜ. Ἐποιητῶ
ταῦτά σα, ὦ Θρασύκλεις. Πρὸς γάρ της πόρχης, εἰ δοκεῖ, φέρε τοι

(a) τὸ.] Lege τι. Faber.

(b) ὥσπερ.] Delendum. Faber.

(c) ὄψον.] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρεν^{Θω}.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, “concessi,” or, “veni,” which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὁσολὸν.] See the note to δραχμᾶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμείζεται τῇ δικέλλῃ. ΘΡΑΣ. (a) Ὡ δημοκρατία, καὶ νόμοι, παίρνεται ὑπὸ τῆς καταρράτεον ἐλευθερίου τῇ τόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὡς γαλεὶ Θρασικλεῖς; Μᾶν (b) παραπλέγομαι σε; Καὶ μὲν ἐπειθαλῶ χοίνικας ὑπὲρ τὸ μέτρον 5 τίτικεσ. Ἀλλὰ τι τῦτο; Πολλοὶ δινέρχονται Βλεψίκος ἐκεῖνος, καὶ Λάχης, καὶ Γνίφων, ὅλως τὸ σύνταγμα τῶν οἰκιαζομένων. "Ωςε τί ἐπὶ τὴν πίτραν ταύτην ἀνελθῶν, τὴν μὲν δίκελλαν ὀλίγου ἀναπτάνω, πάλαις πεπονκισειν, αὐτὸς δὲ ὅτι πλείστης λίθος διμφορέεται, ἐπιχαλαζῆς πόρρωθεν αὐτὸς; ΒΛΕΨ. Μὴ βάλλε, ὡς Τίμων, 10 ἀπίστει γαρ. ΤΙΜ. Ἀλλ' ἐκ ἀγαματί γε ὑπεῖς, καὶ δὲ ἄγε τραυμάτων.

(a) Ὡ δημοκρατία.] "Is it not hard to suffer thus in a free state, where no man hath arbitrary power?"

(b) παραπλέγομαι.] Put deponently, and signifies, "de- "raudavi." The metaphor is taken from those who, in weighing out any thing, bear down the scale, in which the commodity is, unknown to the buyer, to make him believe he has his just weight; or from buyers who, when any sort of grain is measured to them, give the vessel a shake, or a kick, unknown to the sellers, to make it hold more. *Steph.*

ΔΙΑ'Λ. δ'. Δικη Φωνήστων.

(a) ἘΠΙ (b) ἔρχοντο (c) Ἀριστόχος (d) Φαληρίας, (e) Πυ- αντιψῶν ἐνδόμενη ἵσαμέντων, γραφήν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἔρχοντο.] This manner of expression is usual; as, ἐπὶ Ἀλεξάνδρου, "tempore Alexandri; ἐπὶ Κερός, "tempore "Saturni." *Steph.*

(b) ἔρχοντο.] Athens was, first, governed by kings. Of these, Ogyges (in whose reign a deluge destroyed all Attica) was the first. History is quite silent as to what passed in Attica, from the time of his reign to that of Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, *Ægeus*, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriae ejus "nominis tributum est." *Justin.*) but called each of their succeeding princes, down to Alcmaeon, inclusive, being, in all, thirteen, by the name of *Ægxων*. After the time of Alcmaeon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of *Æschylus*, who reigned just before Alcmaeon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, *Ægxων*, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled *βασιλεὺς*, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called *Πολέμαρχος*. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called *θεοφιλέται*. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) *Ἀριστάρχον.*] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

Fiet Aristarchus, neque dicet, cur ego amicum
Offendam in nugis?—

And *Ælian* says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. *Lucian*, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) *Φαληρέως*] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a *Φαληρεὺς*, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) *Πυανεψιῶν ἑδόμην.*] *Πυανεψιῶν* was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival *Puanepsia*, which was celebrated in this month.—*Puanepsia* was so called, *ἀπὸ τῆς ἔψειν πίνακα*, “from boiling pulse, or pease,” in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter*.—Whom see, for a full account of the Grecian months. And, for *ἑδόμην ισαρέτην*, see the note upon the same words, in the *ΨΗΦΙΣΜΑ* of *Θεορ. Ἑκκλησία*, p. 123.

(a) ἐπὶ τῶν ἐπτὰ Φωνήντων, (b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς ἀρηγήσας λέγονταν τῶν ἐν διπλῷ Ταῦ ἐκφεροφέντων.

ΜΕ' ΧΡΙ μὲν, ὡς Φωνήντα Δικασαῖ, ὀλίγος ἡδικέμεν ὑπὸ ταττεῖ τῷ Ταῦ, καταχρέμενος τοῖς ἔμοις, καὶ καταίροντ^{θω} ἐντα μὲν δεῖ, καὶ βαρέως ἐφέρον τὴν βλάβην· καὶ παρήκκον ἔντα τῶν λεγομένων ὑπὸ τῆς 5 μιστριότητ^{θω}, ἵνα τοσέ με φυλάσσοντα πρὸς τε ὑπεῖς, καὶ τὰς ἄλλας συλλαβεῖς. Ἐπει δὲ ἐς τοσάτου ἥκει πλεονεξίας, καὶ ἀνοίας, ὡς, οὐδὲν οὐδέποτε πολλάκις, ἐπὶ ἀγαπῶν, ἦδη καὶ πλειαν προσβούσθειαι,

(a) ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

(b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, “constitutis judicibus de vi et rapinâ;” which, however, I leave as I found it, to keep the text company. But hath the verb ὑπάρχω ever signified “constituo?” or, with what propriety are the words, “judicibus,” and “de,” here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχον, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχω, very frequently, signifies, “primus facio,” as from Herodotus, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from Plutarch, ὑπάρχω βίας, “prior vim infero.” So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπτὰ Φωνήντων, βίας ὑπάρχον, καὶ ἀρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἐπτὰ Φωνήντων πρὸς τὸ Ταῦ ὑπάρχον βίας, καὶ ἀδικίας. “Sigma instituit actionem coram septem Vo-“ calibus contra Tau, incipiens, sive prius-inferens vim et “injustitiam,”—“against Tau, being the first aggressor.— But we must not omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχων, but of the neuter plural ὑπάρχοντα—τῶν, which signifies, “bona,” worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας καὶ ἀρπαγῆς ὑπαρχόντων, “He laid an action of violence and rapine of “goods.” Stephanus shews, that ὑπάρχοντα does signify goods.

ἀνεγκαῖος; αὐτὸς (a) εἰδίνων τὸν παρὰ τοῖς ἀμφότεροις εἰδίσσων ὑπῆν.
 Δέ θεοὶ δὲ τὸ μετεγένεσθαι μετατίθεσθαι εἰπέρχεται τῆς ἐμαντικῆς.
 Τοῖς γὰρ φροντεπεργαμένοις ἀεὶ τοις μετίζον φροντιδὲν, πέρδιν με τῆς
 σινείας ἀποθλίψει χάρας, ὡς ὅλης δεῖν πονηρίαν ἀγαγούσθαι, μηδὲ, ἐν
 5 γεράμικον ἀριθμεῖ. Θασ., (b) ἐν τοιούτῳ κατεῖθαι τῆς φύσεως. Δικαιον
 τοῦ ἐχούντος, οἱ δικαίεται τοῦ, ἀλλὰ καὶ τὰ λοιπὰ γεράμικα τῆς
 πείρης ἔχειν τινὰ φυλακήν. Εἰ γὰρ ἐξίσαι τοῖς βελομένοις ἀπὸ^{τοῦ}
 (c) τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίους βελίζονται, καὶ τοῦτο ἐπι-
 τρέψετε ὑμεῖς, ὡς χωρὶς μέσου (d) καθόλου τις γρέφεται, ἐχοῦν τίνας
 10 τρόπον αἱ συνίδησις τὰ νόμιμα, ἵψον οἱ ἐπάγθη (e) τὰ κατ' ἀρχὰς,

(a) εἰθύνω.] This verb, properly, signifies, “quod-pravum-“ et-obliquum-est-corrigo.” *Bud.* Hence, I suppose, it came to signify, “reum-facio:” because, accusing or arraigning a man, for what he has done amiss, is, as it were, making him “straight,” who is bent and warped from his moral rectitude.

It governs a genitive case of the crime, as, εἰθύνω κλόπους. *Plut.* in *Cic.*

(b) ἐν τοιούτῳ κατεῖθαι τῆς φύσεως.] I do not think it possible to make sense, or grammar, of these words. *Bourdolotius* says, we have the authority of one MS. for reading τὰ λοιπὰ γεράμικα after φύσεως; which words are found upon the margin of that MS. He is very good authority for this; but still, though the language will, thus, make good sense, yet there seems to be something harsh and unclassical in the expression, ἐν τοιούτῳ φύσεως, the literal meaning of which must be, “in pari-conditione metūs;” which substantive sense of τοιούτῳ seems forced. Hence, I am persuaded that *Lucian* wrote it, ἐν τοιούτῳ κατεῖθαι τῷ φύσεῳ τὰ λοιπὰ γεράμικα.

(c) τῆς καθ' αὐτὰ τάξεως.] Rendered, “ex ordine suo,” in the other translation; but καθ' αὐτὰ cannot possibly signify “suo,” the plain meaning being, “juxta hanc:” I therefore take the preposition καθ' to be here taken, as it is a little below, in κατ' ἀρχὰς, and the whole to mean “ex ordine “juxta has (literas) constituto.”

(d) καθόλη.] “Integre,” et “perfecte.” *Gronov.*

(e) τὰ κατ' ἀρχὰς.] “Res a principio.” Τὰ, by itself, is often used to signify, “res, affairs.” So *Xenophon* frequently says, τὰ τῶν πολεμίων; and *Stephanus* fully shews, from

τέλεσιν. Ἀλλ' γὰρ οἷς οἶμαι ποτε εἰς τοῦτον ἀρεστίας τε καὶ παρεργάσθεως πᾶσιν, ἡσε ἐπιτρέψαι τινὰ μὲν δίκαιον· γάρ τε εἰ καθηφάσεις τὸν αὐγάναν ὑμεῖς, ἐροταραχεῖτεον ἐστὶν ἀδικητόν. Οὐς εἴδε καὶ τῶν ἄλλων ἀνεπόπτον τότε αἱ τόλμαι, εὖδής ἀρχαρέων παραγομένην. Καὶ ἐκ ἀν ἐπολέμοι μέχρι τοῦ τὸ Λάριβδα, τῷ Ρῷ διαφεροῦσθαι τοις περὶ τῆς κισσῆρεως, καὶ κεραλαλγίας. Οὔτε τὸ Γάρμα τῷ Κάσπῳ διηγοντεῖτο, καὶ ἐς χείρας μητρῶν δεῖν ἀρχετο πολλάκις ἐν τῷ γναρθεῖτον ὑπὲρ γναρθέλων· ἐπέποντο δὲ ἀν καὶ πέρος τὸ Λάριβδο μαχόμενον τὸ Μόλις ἀραιερέμενον αὐτῷ, (α) καὶ μάλιστα παρακληπτον. Καὶ τὰ λοιπὰ ἐν δικέσσει συγχύτεως ἀρχεσθαι παρασκόν. Καλὸν γέτε 10 ἔκαστον μένειν, ἐφ' ἣς τετύχητε τάξεως. Τὸ δὲ ὑπερβούσιν ἐς ἀ μὴ καὶ, λύνοντός ἐστι τὸ δίκαιον. Καὶ (b) ὅγε πρᾶτος ἡμῖν τὰς νόμες τετελευτάς, εἴτε Κάδμος (c) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that *κατ' ἀρχὰς* often signifies, “in principio.”

(a) *καὶ μάλιστα*.] Stephanus says, of this expression, “Est concedentis cum affirmatione, ut si dicas, prorsus id quidem.” But it seems to me, in this place, to be rather “exaggerantis,” “quasi diceret,” “imò prorsus.”

(b) *ὅγε πρᾶτος.*] This nominative case singular hath the verb, *διώρισαν*, below; in the plural number, which may seem strange: but, in a long period, the person who speaks may forget the first tendency of his phrase, and, several names of persons coming between the beginning and the end of his sentence, he may, in speaking it, naturally enough, apply the subsequent verb in the plural number. This, I say, is natural in speaking; especially, when our speech is precipitate and vehement, as it often happens to be, in pleading a cause.

(c) *ὁ νησιώτης.*] There have been two Cadmus's: Cadmus, the son of Agenor, who, no doubt, is here meant, by *ὁ νησιώτης*, “the islander;” and Cadmus Milesius, an historian, who, as Suidas says, wrote the history of Miletus and Ionia, and was said, as Stephanus relates, to have added *η* and *ω* to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who brought into Greece the sixteen letters, *α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ*; to which in the time of the Trojan war, Palamedes added, *ξ, θ, φ, χ.* *Suid.*

οἱ Ναυπλίοις (καὶ (a) Σιμωνίδης δὲ ἦνος προσωπίκος τὸν προμήθεαν ταῦτην) ὃ τῇ τάξει μόνον, καθ' ἥν αἱ προεδρίαι βεβαιίενται διέρισαν, τί πρῶτον ἔσαι ἡ δεύτερον, ἀλλὰ καὶ ποιέται, ὃς ἐκαστον ὑμῶν ἔχει, καὶ δυνάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὡς Δικαστοί, τὴν μεῖζων δεδάκτης τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφώνοις δὲ τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκροθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἔντα τῶν πάντων, οἷς ἐδὲ φωνὴ πρόστειν. Καθ' αὐτὰ μὲν δὴ τὰ φωνήεντα φυλάσσοντι ἔσικε τὰς νόμους τάττειν. Τὸ δὲ Ταῦ ταῦτο (ὃ γὰρ ἔχω αὐτὸν χείροις ὀνομάσας ῥύματι, οὐ καλεῖται) δὲ, μὰ τὰς Θεές, εἰ μὴ ἐξ ὑμῶν δύο συντῆθον ἀγάθοις καὶ καθήκοντες ὄραθηναι, τό, τε Ἀλφα, καὶ τὸ Υ, ὃν ἀντὶ ἡκάσθι μόνον, ταῦτο δὲν ἐτόλμησεν αδικεῖν με ταλεία τῶν πάντοις βιασταμένων, ὀνομάτων με, καὶ ῥημάτων ἐπελάσαν πατέρων, ἐκδιωξάσαν δὲ ὅμην Συνδέσμων ἄμειν καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. 15 Οθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ὡρα λέγειν.

2. Ἐπεδίημν πολὶ (b) Κυθέλω (τὸ δέ ἐστι πολίχνιον ὃν ἀπὸς ἄποικου, ὡς ἐπέχει λόγῳ, Ἀθηναῖων) ἐπηγόρην δὲ καὶ τὸ (c) κράτισον Ρῶ, γειτόνων τὸ βέλτισον. Καίηγόμην δὲ παρὰ καμαριῶν την ποιητῇ (Λυσίμαχῷ ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἐφείνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island, at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδη.] There were many poets of this name, besides the famous Cœan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυθέλω.] See Bourdolotius and Pausanias.

(c) κράτισον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.

γέν^θ ανέκαθεν) ἀπὸ μέσης δὲ ἀξιεῖντι λέγεσθαις τῆς Ἀττικῆς. Παρὰ τότε δὴ τῷ ξένῳ τὴν τῷ Ταῦ τέττα πλεονεξίαν (a) ἐράρασα. Μέχρι μὲν γὰρ ὀλίγοις ἐπεχείρει, τετλαράκοντα (b) λέγειν, ἀποσερῦν με τῷν συγγεγενημένων μοι, συνίθεισαν ἄμπεν συντεθραμμένων γραμμάτων. (c) "Ετι δὲ Τίμερον καὶ τὰ ὄμοια ἐπισπώμενον, ίδια ταυτὶ λέγειν, καὶ οἰστὸν ἦν μοι τὸ ἄκινος, καὶ τὸ πάνυ τι ἐδακνόμην ἐπ' αὐτοῖς. Ὁπότε δὲ καὶ ἐκ τέτταν ἀρξάμενον ἐτόλμησε Κατλίτερον εἰπεῖν, καὶ Κατλίμα, καὶ Πίτλαν, εἰτα ἀπερυθρίσσαν, καὶ Βασίλιτλαν ὀνομάζειν, τὸ μετρίως δὲ τέττοις ἀγχωκτῶ, καὶ πιμπράμας, δεδίος μὴ τῷ χρόνῳ καὶ τὰ Σῦνα Τῦκα τις ὀνομάσῃ. Καί μοι πρὸς Δίος ἀπυμάντι, καὶ μεμονωμένῳ τῶν βοηθούντων, σύγγυνωτε τῆς δίκαιας ὄργης. Οὐ γὰρ αερὶ τὰ μικρὰ καὶ τὰ τυχόντα ἴστιν ἐκίνδυν^θ, ἀφαιρεμένῳ τῶν συνθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίσσαν με λάλου ὅργεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κιτλαν ἀνόμασεν. ¹⁵ Ἀφείλετο δέ με Φάσσαν ἄμα Νίσσαις τε καὶ Κοσσύφοις, ἀπαγορεύοντε^{τθ} Ἀριστάρχῳ. Περιέπτασε δὲ καὶ μελισσῶν ἐκ ὀλίγας. Ἐπ' Ἀττικὴν δὲ οὐλη, καὶ ἐκ μέσης αὐτῆς ἀνέρπασεν αὐτόμας Ὑμητὸν, ἐρώντων ὑμῶν καὶ τῶν ἄλλων συλλαβέων. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἔξισταλεν ὅλης, Θετταλίαν ἀξιεῖν λέγειν, (d) καὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter Τ, instead of Σ.

(a) ἐράρασα.] *Φωράω* signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τότε ἔτι were understood, just after ἐπεχείρει? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) "Ετι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) καὶ πᾶσαν, &c.] What language is this, down to σεύτλαν, inclusive? In what case, or in what sense, does this καὶ couple the passive participle of the preterperfect, ἀποκεκλεισμένον, with the active of the present tense, ἀξιεῖν? Or, how does ἀδει couple φειτάσσενον with ἀποκεκλεισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

ἀποκλεισμένου τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων· (a) ὡς, τὸ δὴ λεγόμενον, “μετὰ πάσοις λόγοις καταλιπεῖν.”³ “Οτι δὲ ἀνεξίκακόν εἴμι γράμμα, μαρτυρεῖτε μοι καὶ αὐτοὶ μηδέποτε ἔγκαλέσαντι τῷ Σῆτᾳ, σμάραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφελομένη τὴν Σμύρναν, μητέ τὸ Σῦ, πᾶσαν παραβάντος συνδίκην, καὶ τὸν συγγράφεα τῶν τοιώταν ἔχοντι Θυκυδίδην σύμμεμαχον. Τῷ μὲν γὰρ γείτονί μις Ρῶνοςσανί, συγγνώμην καὶ παρ’ αὐτῷ φευτεύσαντί μις τὰς μυρρίνας, καὶ παισαντί με πολὺ ὑπὸ μελαγχολίας ἐπὶ κόρρης. Καγὰ μὲν τοιώταν.

10 3. Τὸ δὲ Ταῦ τότο σκοπῶμεν ὡς φύσει βίαιον, καὶ πρὸς τὰ λοιπά ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπέσχετο γράμματων, ἄλλα καὶ τὸ Δέλτα, καὶ τὸ Θῆτα, καὶ τὸ Σῆτα, μηκέτε δεῖν πάντα ἥδικησε τὰ σοιχεῖα. Αὗτός μοι (b) καλεῖ τὰ ἀδικηθέντα γράμματα. ‘Ακόστε, Φωνήστα Δικαστί, τὸ μὲν Δέλτα λέγοντ⁴, “Αφείλετο με τὴν ἐνδελέχειαν, “ἐντελέχειαν ἀξιῶν λέγεσθαι παρὰ πάντας τὰς νόμους.” τὸ Θῆτα κεράνευτ⁵, καὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντ⁶, ἐπὶ τὸ τῆς κολοκύνθης ἐστρῆσθαι τὸ Σῆτα “τὰ συρίζειν, καὶ σαλπίζειν, ὡς “μηκέτε” αὐτῷ ἐξεῖναι μετὰ γρύζειν.” Τις ἀν (c) τέταντι ἀνάσχοιτο;

Because it was Sigma that “was shut out,” and “Tau that “did not spare.” Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείσαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλεισθαι τῆς θάλαττας? Steph. I think it would make some sense, if it ran thus, καὶ πάντας ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων, “Having, also, shut me out of the “whole sea, and not spared even the beets in my garden.” And I think that the participle of the first aorist of the middle voice, φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from the sea to beets is a very odd one.—*in κήποις*, i. e. “which I “might have thought well secured, by being in my garden.”

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesin ponitur pro, “quod dici solet;” ἐκάγι, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖν. Plat. in Rep. Steph.

(b) καλεῖ.] Speaking, as it were, to the crier of the court.

(c) τέταντι ἀνάσχοιτο.] Ανέχομαι, “tolero,” generally governs an accusative case, but, sometimes, a genitive, as,

"Η τις ἔξαρχος εἰς δίκην πρὸς τὸ πονηρότατον τυτὶ Ταῦ; τὸ δὲ, ἔρετο τὸ ὄμοφυλον τῶν βοιχειῶν μόνον ἀδίκει γένθω, ἀλλ' ἥδη καὶ πρὸς τὸ ἀνθρώπειον μεῖλαθεῖσηκε, τετονὶ τὸν τρόπον· καὶ γάρ ἐπιτέρπει γε αὐτὸς κατ' εὐθὺν φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ὡς Δικασταὶ, (μεταξὺ γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμυνος περὶ 5 τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρη ἀπήλασε) καὶ γλῶτταν ποιεῖ τὴν γλώσσαν· ὡς γλώσσης ἀληθῶς γόσημα Ταῦ. Ἀλλὰ μεταβολομέναι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν εἰς αὐτὸς πλημμελεῖ. Δεοροῖς γάρ τις σρεβλῶν καὶ σπαραγτεῖν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ οὐ μόνον τι καλὸν ἴδων, καλὸν εἰπεῖν 10 βόλεται, τὸ δὲ παρεπομπὸν, ταῦλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἄπασι προεδρίαιν ἔχειν ἀξιόν. Πάλιν ἔτερθω περὶ κλήρων παστέρων διαλέγεται· τὸ δὲ (τλημον γάρ ἔσιν ἀληθῶς) τλημος πεποίκη τὸ κλήρον. Καὶ δὲ μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ' ἥδη καὶ τῷ (α) μεγάλῳ βασιλεῖ, ὡς καὶ γῆν καὶ θάλασσαν εἰχεῖ Φασι, καὶ τῆς αὐτῶν Φύσεως ἐκτῆναι, τὸ 15 δὲ, καὶ τότῳ ἐπιβολεύει· καὶ (β) Κύρον αὐτὸς ὄντα, τῦρον τινα ἀπέ-

ἔμβεαν τε καὶ ἥλις ἐνείχοντο. *Herod. Steph.* But, yet, it should be observed that no verb really governs a genitive case; for, when such is put after any verb, it is only a short way of speaking, as, "accuso te furti," instead of "accuso te de "crimine furti." And so some idea of "oppression" is understood, before *τύτων*, in the text; as are, also, those of "violence" and "heat," before *ἔμβεαν* and *ἥλις*, in the passage quoted.

(a) *μεγάλῳ βασιλεῖ.*] In the time of the Assyrian monarchy, the king of Assyria was styled, *the great king*. See 2 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was continued to the monarchs of the Medes and Persians, when the empire came down to them; and therefore it is, that Terence, talking of a young man, who went into the army, said, that he went in to Asia "ad regem," to the king: that is, the great king.

(b) *Κύρον.*] It is strange that Lucian should call Xerxes, Cyrus: for it was Xerxes who marched an army of ten hundred thousand, or a million, of men over the Hellespont, upon a bridge of ships, and who cut a channel through the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over land. See Xerxes's expedition, in Justin.

Φρεν. Οὗτω μὲν οὐ σον ἐσ Φανῆν ἀνθρώπους ἀδίκει τρέγει δὲ πᾶς;
Κλαίσιν ἀνθρώποις καὶ τὴν αὐτὴν τύχην ὁδύρονται, καὶ Κάδμῳ πατα-
ρέαντις πολλάκις, ὅτι τὸ Ταῦ ἐσ τὸ τῶν σοιχείων γένθω παρηγάγε.
Τῷ γὰρ τέττα σώματι Φασι τὰς τυράννους ἀκολυθίσαντας μημονάμενος
5 αὐτῷ τὸ πολλάκις, ἔπειτα σχύματι τοιετῷ ξύλῳ τεχνίναντας, ἀνθρώ-
πους ἀνασκολοπίζειν ἐπ' αὐτῷ. Ἀπὸ δὲ τέττας καὶ τῷ τεχνίμοις τῷ
πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν.—Τέττων οὐ πάντων ἔνεκα,
πόσσων θανάτων τὸ Ταῦ ἄξιον εἶναι γορείζετε; Εγὼ μὲν γὰρ οἶμαι
δίκαιος τότε μόνον ἐσ τὴν τὸ Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῷ
10 σχύματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. (α) "Ο δὲ σαυρὸς εἶναι, ὑπὸ^{τέττας} μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνθρώπων ὄνομαζεται.

Perhaps, the name of Cyrus, who was the great erector of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(α) "Ο δὲ σαυρὸς εἶναι, &c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That "a cross is, (that is, "that there is any such thing as a cross "in the world,") hath been worked out by this Tau [that is, "is owing to this Tau"] but it is called thus [that is, "by "the name σαυρὸς,"] by men:" That is, and men have given "it the name σαυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σαυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen "Græcum, quod est σαυρὸς, non aliunde videtur appellari "tionem duxisse." Cal. Rodig. Lib. x.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER I.

DIALOGUS I.

CYCLOPIS ET NEPTUNI.

CYCL. **O**PATER, qualia passus sum ab hospite isto execribili, qui, postquam inebriasset, excæcavit me, adortus sopitum? **NEPT.** Quis verò erat ille ausus hæc, ô Polypheme? **POL.** Primò quidem vocabat se **NEMINEM**, postquam verò effugerat, et erat extra telum, dixit *se* nominari **ULYSSEM**. **NEPT.** Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? **CYCL.** Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos*, quippe qui essent latrones. Hic versutissimus ille (sive **NEMO** erat sive **ULYSSES**) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutius omnino eram apud me. Postremò autem deorsum trahabar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excæcavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. **NEPT.** Quām altū dormiebas, ô fili, qui non exsilisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quod non potuit amovere

A

saxum ab ostio. **CYCL.** At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. **NEPT.** Intelligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios **Cyclopas** adversus eum. **CYCL.** Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd **NEMO**, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, “ Ne pater (inquit) Neptunus sanabit te.” **NEPT.** Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad res* navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II.

MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: et porro, *fieri te* arborem *est* tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. **PROT.** Ne mireris, ô Menelae, fio enim *et ignis*. **MEN.** Vidi et ipse. Mihi tamen vidēris (nam *apertè* dicetur apud te) adjicere præstigias quasdam *buic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. **PROT.** Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis, in quo*formas* transmutavi me ipsum? Si verò *usque* diffidis, et *res* videtur esse ficta, *hoc est* simulachrum quodam obversans ante oculos *tuos*, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere*, *i. e.* *urendi potentia*, tunc mihi insit. **MEN.** Experimentum *est* minimè tutum, ô Proteu. **PROT.** Tu autem, ô Menelae, vidēris mihi nunquam vidisse *Poly-pum*, nec nōsse quid piscis ille patitur. **MEN.** At vidi sanè *Poly-pum*; quæ verò patitur, libenter discerem *ex te*. **PROT.** Quodcunque *ad saxum* accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e.* *cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e.* *hanc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. **MEN.** Ferunt hæc: illud verò tuum *est* multò incre-
dibilius, ô Proteu. **PROT.** Nescio, ô Menelae, cuinam alii crederes, non credens *tui-ipsius* oculis. **MEN.** Videns vidi; sed *res* *est* monstrosa, eundem fieri ignem et aquam.

DIALOGUS III.

NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus-amici! — Et olim quidem portâstis filium Inûs in Isthmum, cum-susceperatis *eum*, postquam-incidit unâ-cum matre a scopulis-Scironiis. — Et tu nunc, postquam-recepisti citharædum hunc Methymnensem, enatâsti in Tænarum *cum ipso ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefacianus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios. — Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum consenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa-sunt vobis, saltem “sinite me, postquam-assumpsero ornatum, et cecinero in me “quoddam funebre carmen, *sinite, inquam*, volentem præcipitare “me ipsum.” Permisere nautæ. Et assumpsit ornatum, et cecinuit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studiū: rependisti enim ei dignam mercedem *pro* auscultatione.

DIALOGUS IV.

NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadæ asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliâs decorum *est* eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadēni, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quâ *mons ille* excurrit in mare, habens etiam natum

in ulnis. **NER.** Sed oportebit *te servare* et illam, *quo gratum-facias* Baccho; Ino enim *est* altrix et nutrix ejus. **NEPT.** Non oporteret *servare* adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. **NER.** Quid verò hæc passa decidit (*i. e.* *Quid accidit huic ut decideret*) ab ariete, frater vero *ejus* Phryxus tutò vehitur? **NEPT.** Non-abs-re *id evenit*. *Hic enim* juvenis *est*, et potest obsistere contra impetum: illa verò, postquam-*conscenderat* vehiculum incredibile, et despicerat in vastum profundum, ex desuetudine *ejusmodi rerum* perculsa, et simul stupore affecta, et vertigine-correpta, *præ impetu* volatū facta est impotens cornuum (*i. e. impotens tenendi cornua*) arietis, quæ eo usque tenebat, et decidit in mare. **NER.** Nonne oportebat matrem Nephelen succurrere cadenti? **NEPT.** Oportebat. Sed Parca multo potentior *est* Nephela.

DIALOGUS V.

XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera mea. **MAR.** Quid hoc, ô Xanthe? Quis te deussit? **XANTH.** Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. **MAR.** At quapropter injecti tibi ignem? **XANTH.** Propter filium Thetidis: postquam enim supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat *ab* ira, sed obstruebat mihi alveum cadaveribus, *tunc ego*, misertus infelicium, invadebam *eum*, volens undisproluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum *est* in Atna, et sicubi alibi *babet* *quid ignis*, invasit me, et combussit ulmos et myricas *meas*: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit *quin* reddiderit totum siccum. Vidēn' ergo quomodo me habeo *e* pustulis-inustis? **MAR.** Turbidus *es*, ô Xanthe, et fervidus, ut par *est*: crux enim provenit a cadaveribus, fervor autem, ut dicis, *ab igne*. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quid esset Nereidis filius. **XANTH.** Nōnne igitur oportuit *me* misereri Phrygum vicinorum *meorum*? **MAR.** Nōnne verò oportuit Vulcanum quoque misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI.

JOVIS, AEsculapii, ET HERCULIS

JUP. DESINITE, ô Aesculapi, et *tu* Hercules, rixantes altercum-altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discubere supra me? Aesc. Sum etenim præstantior, per Jovem. HERC. Qua in *re*, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas *erat*? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. Aesc. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in vita-gesta-sunt *a* nobis, *te scilicet*, et *me* qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrtæ; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. Aesc. Rectè dicas, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiainsi *præstiterit* *nil* aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multum tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cælo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obtrubate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Aesculapium accumbere-superiorem te, utpote priùs mortuum.

DIALOGUS VII.

MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quám fastuosa et incredibilia? "Ego sanè (inquit) si "voluero, demittam catenam e cælo; si verò vos *omnes*, *Dii*, inde- "suspensi nitamini deorsum-trahere me, frustra laborabitis; non "enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, "una-suspendens tollam in sublimè non solùm vos, verùm etiam "terram simul et mare."—Et cætera, quotquot et *tu* audisti— Ego autem non negarem, quòd præstantior est et robustior *nobis* *omnibus* sigillatim, *i. e.* *singulis*. At minimè persuaderer *eum*

præstare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adscisceremus terram et mare. **MERC.** Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. **MARS.** Putas verò me dicturum fuisse hæc apud omnes? Nònne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maxime ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincire eum captum, *memini*, *inquam*, quomodo *tunc* omnimodus fuit, *i. e.* *in omnes versabat se partes*, dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subiit *itaque* mihi hæc reputanti ridere propter *ejus* grandiloquentiam. **MERC.** Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII.

DIOGENIS ET POLLUCIS

DIOG. **MANDO** tibi, ô Pollux (est enim, opinor, tuum *revi*-viscere cras) postquam celerrimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando*, *inquam*, *tibi* dicere, illi, quòd—
 “Diogenes, ô Menippe, jubet te, si *ea-quaे sunt* in terra satis derisa-
 “sunt *a te*, venire huc derisurum multo plura. Illic enim (*scil.*
 “*in vita*) risus erat tibi adhuc in incerto, et *dictum illud poterat*
 “frequens *objici tibi*, *nempe*, Quis enim penitus novit *quaे futura*
 “*sunt post hanc vitam*? Hic autem non desines firmiter (*i. e.*
 “*vera de causa*) ridere, quemadmodum ego nunc: Et præcipue
 “cum videas divites, et satrapas, et tyrannos humiles adeò et
 “obscuros, agnitos *ab aliis* solo ploratu; et *ex eo quòd* molles *sint*
 “et degeneres, *semper* recordati *terrestrialium*.— Dicito hæc illi: et præterea, “*ipsum* venire perā impletâ multis lupinis, et,
 “sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex
 “lustratione, vel tale quiddam.” **POL.** At renunciabo hæc, ô Diogenes. Qualis verò est homo *qua-ad-faciem*, ut optimè agnos-
cam eum? **DIOG.** Senex calvaster, gerens tritum-pallium fe-
nestratum, pervium omni vento, et variegatum assumentis panno-
 rum-tritorum. Ridet autem perpetuò, et plerumque vellicat arro-
 gantes hosce philosophos. **POL.** Facile erit reperire *eum* ex
 hisce *signis*. **DIOG.** Visne ut mandem aliquid ad ipsos etiam
 illos philosophos? **POL.** Loquere; neque enim *est* hoc grave.

Diog. In summa, adhortare eos ut-desinant nugari, et contenerere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. Pol. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. Diog. Tu verò illis *plorare* a me dicio. Pol. Renunciabo et hæc, ô Diogenes. Diog. Nuncia verò dī “vitibus, ô charissime Pollucule, hæc a nobis: “Quid custoditis “aurum, ô vani? Quid verò excruciatis vosmet, suppantes fœ-“nora, et congerentes talenta super talenta, quos necesse-est paulo “post *huc* venire, habentes unicum obolum?” Pol. Dicentur iis et hæc. Diog. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quod apud nos nec flava coma, neque læti nigrive oculi, aut rubor est amplius in facie aut nervi intenti, aut humeri robusti; sed omnia nobis-cum sunt idem pulvis, *ut* aiun, *tcum-sint* crania pulchritudine nuda. Pol. Non molestum est neque hæc dicere pulchris et robustis. Diog. Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati ea re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hīc *existentem*, quod videbunt *eos*, qui illic sunt divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. Pol. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. Diog. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX.

PLUTO, SEU CONTRA MENIPPUM.

CROESUS. NON ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. PLUT. Quid autem grave vobis facit, cum sit pariter mortuus? CROES. Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrialium*) Midas quidem hīcce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. PLUT. Quare dicunt hæc, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod-sint* degeneres et perditi; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrialium. Delector igitur eos angens. PLUT. At non optaret; contristantur enim, non parvis privati. MEN. Tune etiam-deliras, ô Pluto, qui-suffragaris horum gemitibus? PLUT. Nequa-

quam, sed non vellem vos dissidias movere. **MEN.** Et sane, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, et cantu-obstrepens, et deridens. **CROES.** Annon hæc sunt contumelia: **MEN.** Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis meinores: plorate ergo omnibus istis spoliati. **CREOS.** Multis ô Dii, et magnis possessionibus! **MID.** Quanto ego auro! **SARD.** Quantis ego deliciis! **MEN.** Euge! ita facite: vos quidem lugete: verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Noscete ipsum*, occentabo vobis: decet enim *me* occentantem talibus ploratibus.

DIALOGUS X.

MENIPPI, AMPHILOCHI, ET TROPHONII.

MEN. **NESCIO** quomodo vos, ô Trophoni et Amphilochi, cumsitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. **TROPH.** Quomodo itaque *sumus* nos culpabiles; si illi præ stultitia opinantur talia de mortuis? **MEN.** At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. **TROPH.** Sciat sane Amphilochus hicce, ô Menippe, quod respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit—Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadia; *aliоqui* enim non diffideres tu hisce *rebus*. **MEN.** Quid ais? Nisi enim adiissem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quod mortuus es et tu, sicut nos, solâ differens imposturâ—Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. **TROPHII.** *Est* quiddam ex homine et Deo compositum. **MEN.** Quod neque homo est, ut dicas, neque Deus; et utrumque-simul est. Quod igitur illud *tuum* Dei dimidium nunc abiit? **TROPH.** Edit-oracula, ô Menippe, in Bœotia. **MEN.** Nescio, ô Trophoni, quid dices: *at* perspicue quidem video, quod totus es mortuus.

DIALOGUS XI.

MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. MER. Attuli *tibi ut-mandârus*, anchoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, *emi eam* quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum *emi* pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ emi*, nisi quid aliud effugit nos in computatione. Quando igitur dices *te hæc* soluturum? CHAR. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mibi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans pessima *quæque* evenire *mala*, ut ex his fructum capiam. CHAR. Non aliter est (*i. e. non aliter licet mibi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim *est*. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nōsti, ô Charon, quales antiqui *illi* advenerunt, robusti *omnes*, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi *omnes*, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-alii. CHAR. *Nec mirum*; hæ etenim sunt prorsus expetibiles. MEN. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII.

PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-venantur *ejus* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *buc* adulatores *ejus* Charinum juvenem, et Damonem, cæterosque *omnes*

ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quā causā moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est fædissimum omnium est *hoc quòd*, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt omnibus*, promittunt tamen *se sacrificaturos*, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus opibus*. MER. Sic patientur ridicula, veteratores ut-sunt.—Et ille plerumque scitè admodum lactat eos, et sperare-facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe-pascuntur*, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *buc mali* malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rurus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII.

TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quam nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabar ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non amplius valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem *mori* priorem, et post hunc quicunque ætate *esset secundum* ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantum* dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit* *bunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non

ullos frustra colerent. Nunc verò obtinet illud proverbii, *Plaus-trum s̄æpe bovem effert.* PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quām tibi videtur.—Vos verò quid passi (*i. e. quā causā moti*) gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defos-si (*i. e. seupulti:*) quæ etiam res fit multis jucundissima. Nam quo magis optatis *vos illos* mori, eò magis suave *est omnibus* mori *vos* ante illos. Novam enim quandam hanc artem excogitâs-tis, anus amantes ac senes, et præcipuè, si sint orbi: parentes verò *sunt* vobis inamabiles.—Quanquam multi jam *ex amatis*, intelligentes astutiam vestram *in amore*, etsi fortè habent liberos fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testa-mentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum *quamprimum* consensurum, feretrum, plurima *ei* miserim, ne æmuli me munificentiâ supera-rent. Et plerumque jacebam insomnis *præ curis* enumerans, *et* disponens singula. Hæc igitur (*viz.*) vigiliæ et curæ, exstitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quām præmiseris *hic* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* *præ* ipsis curis. TERPS. Laudo hæc.—Viyas diutissime, ô Thucrite!

DIALOGUS XIV.

ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nōsti ete-nim quòd ego, cum essem Diniæ parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nōsti et tu forsitan senem illum Ptœodorum. ZEN. Illumne orbum, divitem illum, cum-quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mibimet eum* moritum, me hæredæ: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum (*i. e. Titboni annos*) vixerat, inveni compendiariam quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut simul atque Ptoæodorus posceret quid bibendum* (babit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. **ZEN.** Quid ergo factum-est? Vidēris enim narraturus quiddam prorsus inopinatum. **CAL.** Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptoæodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptoæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, suppositum pro illo cadaver. — Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. **ZEN.** *Cur non?* Passus-*es* enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad hæc *dixit* senex? **CAL.** Primò quidem perturbatus-est ad *rem* improvisam. Deinde intelligens, opinor, quod factum-est, risit et ipse *ea* quæ pocillator fecerat. **ZEN.** At non oportuit te divertisse in compendiariam illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

DIALOGUS XV.

CNEMONIS ET DAMNIPPI.

CNEM. HOC est illud proverbii, *Hinnulus* devicit *Leonem*. **DAM.** Quid stomacharis, ô Cnemon? **CNEM.** Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. **DAM.** Quomodo hoc evenit? **CNEM.** Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminentे ejus morte*) et ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam *inter alia* esse astutum, nempe, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me*. **DAM.** Quid igitur fecit ille? **CNEM.** Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi-lupus quispiam qui-abripuerit etiam hancum *cum esca*. **DAM.** Non solum *banum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. **CNEM.** Videor ita fecisse. Ploro igitur.

DIALOGUS XVI.

CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ sese habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipue, quotquot nandi non estis-periti. MORTU. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim velsic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego: At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optimè, et primum occupato locum in excelsò juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurā et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum ego*, Gelorum tyranus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potius: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidēris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, *ā* bone, *uipotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice et coronas hasce et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita melius *est te* levem esse, quare jam ingredere.—Et tu, ô Crato, depositis divitiis, et mollitie, et luxu insuper, nec portato

vestimenta sepulchralia, neque dignitates majorum. Relinque
verò et genus, et gloriam, et si quandò civitas præconio promul-
gavit te nimirum beneficū, et statuarum inscriptiones; neque
prædicato, quòd *cives* congessere tibi magnum sepulchrum; nam
et hæc in memoriam-revocata gravant. CRAT. Invitus certè,
abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò
armatus quid *tibi* vis? Aut quid portas *trophæum* hoc? CRAT.
Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me hones-
tavit. MER. Relinque *trophæum* in terra; pax enim *est* apud
inferos; et nihil opus-erit armis.—Quisnam vero est hic ex ha-
bitu-*ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic
in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus
quispiam, ô Mercuri, *ut præ se fert*; sed potius (*i. e. revera*) præ-
stigiator, et prodigiorum fictione refertus: quapropter denudato
et hunc, videbis enim multa et ridicula sub veste occulta. MER.
Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quan-
tam portat jactantiam, quantam verò inscitiam, et contentionem,
et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et
cogitationes perplexas? Sed et vanum laborem valdè multum, et
deliramenti non parum, et nugas, et minutiarum disquisitionem:
imo, per Jovem, et aurum: hoc, et voluptuosum affectum, et impuden-
tiam, et iracundiam, et delicias, et mollitatem: non enim *hæc* me
latent, etsi ea studiosè occultes. Depone autem et mendacia,
et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si
habens hæc omnia concendas, quæ quinquaginta-remorum navis
te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN.
Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et
hirsutam, ut vides. Pili sunt minarum quinque, ad minimum.
MER. Rectè dicas; depone et hanc. PHIL. Et quisnam erit tonsor?
MER. Menippus hic, acceptâ naupegorum securi, abscondet eam,
scalâ usus *pro* episcopo, (*i. e. trunci vice.*) MEN. Nequaquam, ô
Mercuri, sed da mihi serram, hoc enim *erit* magis *ridiculum*.
MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* huma-
niorem, auferens ejus hircinum fætorem. MEN. Vin' paululum
auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc su-
per frontem, eterens seipsum, nescio quam ob rem. Quid hoc?
Etiam lachrymaris, ô scelestè, et ad mortem expavescis? Concen-
de igitur. MEN. Habet unum adhuc gravissimum sub axilla.
MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè
utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Liber-
tatem, et loquendi simplicitatem, et alacritatem, et magnanimita-
tem, et risum. *Tunc* solus alicrum rides? MER. Nequaquam: sed
retine hæc, levia cum sint, et valdè portatu facilia, et ad naviga-
tionem utilia.—Et tu, ô rhetor, depone tantam verborum circui-
tionem perpetuam, et antitheses, et adæquationes, et periodos,
et barbarismos, et alia verborum pondera. RHET. Esto; ecce;
depono. MER. Bene *res* habet. Quare solve retinacula, tollamus
scalam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, (*i. e. prosperè navigemus*).—Quid plo-
ratis, ô vani? Et præcipuè, tu philosophè, qui nuper spoliatus-
es barba? PHIL. Quia, ô Mercuri, putabam animam esse immorta-
lem. MEN. Mentitur; alia etenim videntur eum contristare.
MER. Quænam? MEN. Quod non amplius coenas opiparas coenabit,
neque noctu exiens clam omnes, et caput pallio circumvolvens,
lustrabit prostibula in orbem (*i. e. undique*), et manè decipiens
juvenes *non accipiet* pecuniam propter philosophiam. Hæc illi
dolent. PHIL. Tu verò, ô Menippe, nonne gravaris *quod sis* mor-
tuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?
—Sed inter sermones *nostros*, nonne clamor aliquis auditur, quasi
quorundam à terrâ vociferantium. MER. Etiam, ô Menippe;
non autem ab uno loco; sed alii sanè, convenientes ad concionem,
rident omnes, oblectati propter Lampichi mortem, et uxor ejus
undique-premitur a mulieribus, et pueruli ejus nuper-nati, et illi,
inquam, similiter obruuntur plurimis lapidibus a pueris. Alii
vero laudant Diophantum rhetorem Sicyone, recitantem funebres
orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater
ejulans incepit unà cum mulieribus lamentationem in Damasiam.
—Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo.
MEN. Nequaquam *ita res babet*; sed paulò post audies canes
luctuosissimè ululantes propter me, et corvos alis plangentes, cum
convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed
quum nos *jam* transfretavimus, vos quidem procedentes rectâ
illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus.
MEN. Prosperè navigate, ô Mercuri.—Progrediamur et nos.—
Quare etiamnum cunctamini? Necessæ erit *vos* judicari, et dicunt
pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò
cujusque manifestabitur.

DIALOGUS XVII.

CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum
prorsus divitem, illum è Corintho; illum possidentem multas na-
ves onerarias, cuius consobrinus Aristeas, et ipse opulentus, sole-
bat dictitare Homericum illud, *Aut tolle me, aut ego te?* Diog. Cujus
rei causâ, ô Crates, colebant se mutuò? CRAT. Hæreditatio causâ
uterque, quum-essent coævi. Et in lucem proferebant testamenta;
Mœrichus quidem relinquens Aristeam dominum suorum omnium,
si *ipse* priùs-moreretur; Aristeas verò Mœrichum, si *idem Aristeas*
prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se
mutuò, superantes *alter alterum* adulacione. Et vates conjectan-
tes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

nec solum illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristeæ, nunc verò Mæricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est enim auditu dignum.* CRAT. Mortui sunt ambo eodem dic; hæreditates verò redierunt ad Eunomium et Thrasyclem, ambos *illorum cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore.* Illi enim (*Maricibus scil. et Aristeas*) navigantes a Sicyone in Cirrham et Iapygi obliquo oœcursantes circa medium cursum subversi sunt. DIOG. Bene fecerunt, (*i. e. hoc meritò evenit*). Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem ex oleastro*) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, *scil.* dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Meriini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, et reliquise tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans se hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ negligebant *opæ nostras*; non enim habebant ubi recipieren talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæ Danai virgines patiuntur, infundentes *quam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *buc* venient ferentes obolum dunt taxat, et hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII.

ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPTIONIS.

ALEX. OPORTET me, ô Libyce, præponitibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem est Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed et de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod *et* nōrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissimi. Tu autem, ô Libyce, primus

dico. ANN. O Minos, adjutus sum quo ad hoc unum (*i. e. profeci hac una in re*) quod hic Græcam etiam linquam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet*.—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* indui imperio per se (*i. e. propriâ virtute*), et digni habiti magistratu. Ego, itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum-dignus maximis *honoribus*, *utpotè* judicatus *omnium* præstantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestrem Italiam subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occidi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, auffigentes, priusquam aliquis sequeretur, et statim victoriam tridentes, audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquam igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens à patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et cæde fædavit amicos in conviviis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-contra-Libyam, statim parui, et exhibui *me* *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solâ bonâ naturâ. —Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior; quod vincuum-erat caput diademate (forsan quidem et hæc honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus est ingenio magis quam fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Liby-cum *habitum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil dicere contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-gerendas aggressus et cohibui (*i. e. pacavi*) turbatum regnum, et ultius-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem Græciæ civitatibus, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *is tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam

paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant* ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quâm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantes eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythes, viros non contemnendos, devici magno equestri prælio. Et benefeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me* gestarum. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videatur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius nvaderem, quid magni præstissem, captâ Italiâ sine sanguine, iet subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confidentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc è multis sufficient. — *Scip.* Ne *judices*, nisi priùs audiveris et me. *Min.* Quis verò es *tu*, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? *Scip.* Scipio *sum* Italus imperator, qui cepi Carthaginem, et Afros subegi magnis præliis. *Min.* Quid igitur dicis et tu: *Scip.* Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. *Min.* Aequa dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post *num*; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX.

DIOGENIS ET ALEXANDRI.

Diog. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? *Alex.* Vides, ô Diogenes, *ita rem esse*: non

verò mirum, si, homo cum essem, mortuus sim. **DIOG.** Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. **ALEX.** Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. **DIOG.** Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. **ALEX.** Audivi hæc et ipse, sicut tu. Nunc autem video, quod neque mater, neque vates Ammonii dixere quid sanum, (*i. e. verum*). **DIOG.** At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? **ALEX.** Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solum, quod moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? **DIOG.** Quid aliud quām recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? **ALEX.** Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egeit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) se me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. **DIOG.** Nōnne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperautem, fieri Annubim, vel Osirim? Sed ne spères hæc, ô divinissime: non enim fas est quemquam eorum, qui semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim *est* negligens Æacus, nec contemniendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *buc* venisti; *nempe*, corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *curium*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nōnne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nōnne sapiens ille Aristotelis docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. **ALEX.** Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua Boni*; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum-percepi ex *ejus* sapientia, *scil.* discruciarri *propter illa* quæ paulò ante enumerrasti, ut propter maxima bona. **DIOG.** Sed nōstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non h̄ic nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et s̄epius; ita enim desines discruciar de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alias multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrâsti *in ipsos*. Quare ito tu aliâ hâc viâ, et bibe s̄epius, ut dixi.

DIALOGUS XX.

ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari *te* esse meum filium: non enim mortuus fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quod eram filius Philippi *filii Amyntæ*; sed accepi vaticinium, ut potè existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vaticibus? ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quod opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos. PHIL. Quosnam pugnâ dignos viros vicisti tu, qui semper confixisti *cum* timidis, prætententibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pœonas; hæc *inquam*, magna fuere. Nònne verò nòsti, quomodo *vel* decem millia *hominum* ascendentes ante te *cum duce* Clearcho superârunt Medos, et Persas, et Chaldæos, et homines *illos* auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*), sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantes *fuere* opus quoddam non contentendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiciones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid *vincendi* gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audisti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quod anus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maxime ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,

et celebrans tales (*i. e. tam fædas*) nuptias, et deperiens Hephaestionem. Cum-audirem *hæc*, laudavi unum *solummodo nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. *Hæc* etenim *sunt regia*. ALEX. Nònne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel regem aliquando etiam vulnerari*, et periclitantem *præire exercitum*; sed quòd tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in-morem-oneris exportatum è prælio, sanguine manantem, et gementem propter vulnus; *hæc, inquam, essent* ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adulatores. Aut (*si banc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo defientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nònne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque considerando, ô Alexander, etiam utile illud, ut vocâsti, *nempe, te, per hoc (i. e. fictionem)* facile vincere; *illud, inquam, ipsum* abstulit tibi multum gloriæ *rerum* benè gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, à Deo fieri visum. ALEX. Non *hæc* putant homines de me, sed statuunt me æmulum Herculii et Baccho. Et quidem solus ego superavì Aornum illam, *quam* neuter illorum cepit. PHIL. Vidèn', ut *hæc* dicas, quasi Ammonis filius? qui comparas teipsum Herculii et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiā, et nosces teipsum, et sapies jam mortuus.

DIALOGUS XXI.

ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta-sunt à te Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* præceptoribus, Chirone et Phœnicio? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum quæ sunt, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infælicem illam gloriolam vitæ. Nunc verò intelligo tandem, quām quidem inutilis illa sit. Et, etiamsi superi homines quām maximè decantabunt gesta mea, æqualis tamen honos est apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò est hīc æqualitas, et mortuus similis est mortuo, sive ignavus fuerit sive strenuus. Hæc discruciant me; atque ideo gravor, quod non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, scil. omnes omnino mori. Quare oportet te legi acquiescere, et non discruciar statutis. Et præterea, videsne quot sociorum tuorum sumus hīc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatum vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidēn' Herculem, et Meleagrum, aliosquæ admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem tuum est amicum. Memoria verò eorum quæ aguntur in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc pejores, per silentium (*i. e. secretò*) patientes idem quod ego. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia nos etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

DIALOGUS XXII.

MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, te ipsum deploras? TANT. Qia, ô Menippe, enectus sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens aquam cavâ manu. TANT. Nullum esset commodum, si incumberem; aqua enim fugit, postquām senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam eam ori, non præoccupo madefaciens (*i. e. non prius, sive sat citò madefacio*) summum labrum, et aqua per digitos perfluens, nescio quomodo, relinquit rursus manum siccām. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita esse credamus,

quoniam dicas *te siti* puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicas. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, *cupidum-tamen-esse* bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe, mero* (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab iis* qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossible; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII.

MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facile, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda sunt. Hic quidein, quòd Cerbérus est, nōstî? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipue eorum illustres. ÆAC. Hic quidein *est* Agamemnon, hic Achilles, hic Idomeneus *juxta eum*. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta sunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Crœsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô scelestæ, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Crœsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, inulibre cum sit. MEN. Ergo amplexabotamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. *Ita*, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita ut hoc non sit tibi edule. PYTH. Da modò; alia sunt apud mortuos dogmata. Nam enim didici, quæ fabæ et testiculi parentum, hic *saltem*, nil *sint* simile, *sive*, non *sint idem*.

ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapiētes*. Sunt verò omnes septem, ut vides. **MEN.** Hi, ô *Æace*, soli aliorum *læti sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritus, ille qui totus pullulavit pustulis? **ÆAC.** Empedocles, ô Menippe, qui ab *Ætna* adest semiustus. **MEN.** Quid passus (*i. e. quā causā motus*), ô æripes optime, injecisti te ipsum in crateras? **EMP.** Insania quædam, ô Menippe, *adegit me*. **MEN.** Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (*i. e. stultitia*:) *Hæc, inquam, combusserunt te cum ipsis crepidis tuis*; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô *Æace*, *est Socrates?* **ÆAC.** Ille nugatur plerumque cum Nestore et Palamede. **MEN.** Velle tamen videre ipsum, si hic sit alicubi. **ÆAC.** Vidēn' calvum illum? **MEN.** Sunt omnes calvi; ita-ut hoc esset-omnium nota. **ÆAC.** Simum illum dico. **MEN.** *Est* et hoc idem: *sunt enim omnes simi*. **SOCR.** Mene quæris, ô Menippe? **MEN.** Maximè, ô Socrates. **SOCR.** Quomodò res *se habent* Athenis? **MEN.** Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt summi philosophi*, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. *Quo-ad cætera autem*—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. **SOCR.** Quid verò sentiunt de me? **MEN.** O Socrates, beatus es homo *quoad* talia (*i. e. fama beatus es*). Omnes itaque existimant fuisse te admirabilem virum, et non visse hæc omnia (oportet enim, opinor, verum dicere) *nil interim* scientem. **SOCR.** Dixi et ipse hæc iis; illi verò putabant rem *esse* prætextum. **MEN.** Quinam verò sunt hi *circate*? **SOCR.** Char-mides, ô Menippe, et Phædrus, et ille *Cliniæ filius*. **MEN.** Euge, ô Socrates, quoniam hic etiam exerces artem tuam, et pulchros non despicias. **SOCR.** Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. **MEN.** Non, per Jovem; abeo enim ad Cræsum et Sardanapalum prope ipsos habitaturus; video enim *mibi* non paululum risurus audiens *illos* plorantes. **ÆAC.** Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Alias verò, ô Menippe, videbis pleraque *videnda*. **MEN.** Abito. Hæc etenim, ô *Æace*, sufficiunt.

DIALOGUS XXIV.

MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descendet ad vos? Par est enim te Deum non solùm latrare, sed etiam

humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutà mordens ipsum jam cunctantem pede detraxi, *tum ejulabat*, ut *solent* infantes, et deplorabat liberes suos, et siebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non *ve è*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orei fauces*; *quæ verò sunt* intùs certissimum *sunt* indicium, *an sint verè fortes.* MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) et Diogenes ante te; quia intràstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus **PLORARE.**

DIALOGUS XXV.

CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô scelestè. MEN. Vociferare, ô Charon, si hoc *est* tibi jucundius. CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, *an sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. Tunc igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, multum lucrarer, si, *præter* *alios labores meos*, futurus-sum etiam solvere *portoria pro mortuis.* CHAR. Non absistam a te. MEN. Igitur, subducto navigio, permaneto *bic*, hujus *rei* (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne nōstī, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausi enim *sentinam*, et remum arripui, et unus e ceteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob *hoc*, etiam plagas accipiam ab *Æaco.* MEN. Ne ergo turbas cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis? **MEN.** An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cui nil est curæ. **Hic est Menippus ille.** **CHAR.** At qui si unquam te cepero—**MEN.** Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI.

DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris præponi nobis omnibus? **MAUS.** Vel propter regnum, ô Sinensis; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ioniæ partibus. Et pulcher eram, et amplus, et in bellis validus. Hoc verò est maximum, quod in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non aliis mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam *formam* expressis e marmore pulcherrimo? quale ne vel tempulum aliquis facilè inveniat. Nonne tibi videor jure magna-cogitare *sive efferri*, propter hæc? **DIOG.** Propter regnum, ais, et pulchritudinem, et sepulchri molem. **MAUS.** Per Jovem, propter hæc. **DIOG.** Atqui, ô pulcher Mausole, neque vires illæ amplius tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis nostræ arbitrum, non possum dicere, quare tua calvaria præfatur meæ. Ambæ enim sunt calvæ, et nudæ, et pariter dentes ostendimus, et orbati-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint esse *usui* Halicarnasseis ad ostendandum, et gloriose-jactandum apud hospites, *nen pœ, cum ostendant*, quām magnificum sit ipsis ædificium: non video autem, ô bone, quid tu ex eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) quam nos. **MAUS.** Fuerintne ergo illa omnia stolida (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? **DIOG.** Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curerat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extructam quam tuum illud monumentum.

DIALOGUS XXVII.

NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter nostrum est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam vero estis? Oportet enim, opinor, hec prius scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quod sum tibi similis, et non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior te. Tempus verò est tibi, ô Menippe, dicere, utrum existimes formosorem. NIR. Me sanè filium Aglaiæ et Charopis, qui *veri pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem nostra similia sunt; calvaria verò tua dignosci potest hoc solummodo a Thersitæ calvariâ, quod tua est fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò aestimo quæ video, et nunc possides: qui autem tunc *trivebant nōrunt illa, quæ tu nunc jactas*. NIR. Nōnne ergo ego, ô Menippe, sum hic formosior. MEN. Neque es tu, neque alius formosus. Aequalitas enim est apud inferos, et pares sunt omnes. THERS. *vel* hoc quidem mihi sufficit.

DIALOGUS XXVIII.

MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quod, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, quippe rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. MEN. Nōnne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco **JUCUNDUM** illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. **JUCUNDUM** enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea

quæ apud inferos fuit, ex quo, iis prælatis, huc venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim est prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et preterea, nec sitire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodem. CHIR. Quomodo hoc dicas? MEN. Dico hoc, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hic existentia similiter fient causa-fastidii, oportebit te querere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; nempe, oportere, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

DIALOGUS XXIX.

DIOGENIS, ANTISTHENIS, ET CRATETIS.

Diog. OTIUM nunc agimus, Antisthenes et Crates: quare eur non obambulaturi abimus rectâ *versus orci* descensum, visuri descendentes, quales, nempe, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio eos in cervicem impellente, reluctantates tamen, et supinos contra-nitentes, nulla necessitate, (i. e. frustra.) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descendereim. Diog. Narra, ô Crates; vidēris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres quidam, nempe, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediae, et Orcetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficeretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et in clamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter faciens-per loca circa Eleutheras bellis vastata, adduxerat tamen duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (erat enim jam natu-grandis, et, per Jovem, non dishonestus facie pro barbarico, (i. e. pro barbarorum hominum aspectu) ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut ipse narrabat, prorumpens longè ante alios adequitabat. Thrax verò subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic verò

et (*rempe Thrax*) supponens sarissam transfodit ipsumque equum. **ANT.** Quemmodo, ô Crates, possibile erat hoc fieri una plágâ? **CRAT.** Facillimè, ô Antisthenes. Hic enim (*scil. Arsaces*) aequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterisset ipsum, subsidens in genu exceptit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad natæ. Vides quale *hoc* factum evenit: opus *fuit* non viri, sed potius equi. Indignabatur tamen *Arsaces*, quod esset, cæteris tantum honore-æqualis, et volebat eques descendere.— **Orætes** autem erat pri-vatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacèret, et vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. **ANT.** Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, et accurrens ad cymbam, præoccu-pavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. **DIOG.** Tu sanè, ô Crates, et tu Antisthenes, tales sortiti-estis comites. At et Blepsias fænerater ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mor-tuus ex veneno *dato* a filio; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur ex-aruisse fame; et ostendebat *hoc*, apparens pallidus supra mcduni, et ad exilissimum attenuatus. Ego verò, etsi *ante nòram* inter rogabam *tamen*, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti: “Passus es sanè non injusta ab eo, qui habens mille simul talenta, et luxurians ipse *jam* nonagenarius, suppe-ditabas *tamen* quatuor tantum obolos adolescentulo octodecim-annorum.”— Tu verò (*deinde aiebam*) “ô Acarnan (gemebat enim et ille, et Myrtium execrabatur) quid accusas amorem, non verò te ipsum? Tu, qui nunquam formidabas hostes, sed audacter præliabar ante alios, captus-es tamen *tu* fortis ille a puellâ vul-gari, et factis lacrymis, et gemitibus!”—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quod vanus (*i. e. nequicquam*) putans *se* in perpetuum victurum custodierat opes suas hæredibus nil attinentibus (*i. e. nullo modo sibi cognatis*)— Sed, *denique*, gementes illi tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet itaque nos prospicere et procul conteinplari advenientes. Papæ? plurimi quidem sunt, et varii, et lacrymantes omnes, præter nuper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtum quoddam eos tenet? Libet ergo interrogare decrepitiū hunc—“Quid lacrymaris *tu* mortuus tam ætate-provectus? Quid indignaris, ô optimie, idque, cum adveneris *hic*

"senex? Nuncibi rex eras? **MEN.** Nequaquam. **Diog.** At
 "satrapa forsan? **MEN.** Neque hoc. **Diog.** Num ergo dives-
 "eras, ideoque dolet te obisse, relictis deliciis plurimis? **MEN.**
 "Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta.
 "Habui verò victum inopem ex arundine et linea, egenus supra
 "modum, et liberis carens, et claudus insuper, et aquosum intu-
 "ens (*i. e. lippiens.*) **Diog.** Anne dein', talis cum-esses, cupie-
 "bas vivere? **MEN.** Etiam: Lux enim erat dulcis, mori autem
 "dirum et fugiendum. **Diog.** Deliras, ô senex, et pueriliter-
 "agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid
 "igitur posthac dixerit quispiam de adolescentibus, cum tam
 "grandævi sunt vivendi-cupidi, quos oportebat mortem sectari
 "tanquam malorum in senectute remedium."—Sed abeamus, ne
 quis etiam suspicetur nos quasi fuga: in meditantes, videns collec-
 tos circa ostium.

DIALOGUS XXX.

AJACIS ET AGAMEMNONIS

AGAM. *SI* tu, ô Ajax, furore-correptus interfecisti teipsum,
 ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et
 nuper, neque aspexisti ipsum, cum venit *buc* vatem-consulturus,
 nec dignatus-es alloqui virum commilitoneim ac sodalem, sed fas-
 tuosè et grandi incessu *eum* præteriisti. **AJAX.** Meritò, ô Agamemnon; nam idem *ille* extitit mihi causa furoris, *quippe* qui solus
mibi competitor-oppositus fuerat pro armis. **AGAM.** Voluistine
 verò esse sine-æmulo, et absque-pulvere superare omnes? **AJAX.**
 Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat
 mihi domestica (*i. e. cognatione debita.*) Et vos cæteri proceres,
 multò præstantiores *isto* detrectâstis certamen, et cessistis mihi
 certaminis præmia. Iste verò *filius-Laertæ*, quem ego sæpe ser-
 vavi periclitantem (*i. e. cum parum abasset quin*) concideretur a
 Phrygibus, voluit esse præstantior *me*, et magis idoneus obtinen-
 dis armis. **AGAM.** Accusa igitur, ô generose, Thetidem; quæ,
 cum-oporterat tibi tradere hæreditatem armorum, cum esses cog-
 natus *Achilli*, afferens *tamen eadem* in medio posuit. **AJAX.**
 Minimè; sed Ulyssem, qui solus æmulatus est. **AGAM.** Venia,
 ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dul-
 cissimam, cuius gratiâ et nostrum unusquisque periclitari sustinet:
 quandoquidem etiam vicit te, et hoc apud judices Trojanos.
AJAX. Novi ego, quæ me condemnavit; sed non fas *est* dicere
 aliquid de Diis. At non possum, ô Agamemnon, non odisse Ulys-
 sem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI.

MINOIS ET SOSTRATI.

MIN. IMMITTATUR sanè Sostratus hicce latro in Pyriphle
 gethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste
 verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et
 ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite
 ociùs in campum Elysium, et habitate insulas beatorum, pro iis-
 quæ justa fecistis in vita, **SOST.** Audi, ô Minos, num tibi vi-
 debor justa dicere. **MIN.** Audiamne jam denuo? **ANNON.** ô
 Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occi-
 deris? **SOST.** Convictus-sum quidem; at vide, an justè puniar.
MIN. Et omnino, si justum *est* meritum *cuique* rependere. **SOST.**
 Responde tamen mihi, ô Minos: interrogabo enim te breve quid-
 dam. **MIN.** Dic, modò non prolixia, ut jam et alios judicemus.
SOST. Quæcunque egi in vita, utrùm volens egi, an destinata-
 fuerant mihi a Parca. **MIN.** A Parca proculdubio. **SOST.** Nonne
 igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc
 illi subservientes, *scil. Parcæ?* **MIN.** Etiam; *subservientes* Clothoi,
 quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. **SOST.** Si
 igitur aliquis coactus ab alio occideret quempiam, non valens con-
 tradicere illi *qui cogit*, *utpote ab eodem* vi compulsus (ut, cum carni-
 fix, aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) ob-
 temperans judici, hic verò (*scil. satelles*) (tyranno) quemnam *in*
re tali accusabis *tu cædis?* **MIN.** Judicem proculdubio, aut tyran-
 num? quoniam non gladium ipsum: hic enim (*scil. gladius*) sub-
 servit *solummodo*, cum-sit *nil*, nisi instrumentum ad *satiandam* iram
 illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) **SOST.**
 Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si
 verò quis, hero mittente, veniat aurum afferens vel argentum, utri
 habenda est gratia, aut uter perscribendus est beneficus? **MIN.**
 Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*.
SOST. Vidēn' ergo, quām injusta facias, puniens nos, qui
 fuimus ministri *tantum* eorum quæ Clotho imperavit; et honorans
 hos, qui bona aliena *solummodo* ministrârunt; Non enim potest
 quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ
 imperata fuere cum omni necessitate. **MIN.** O Sostrate, si accu-
 ratè examines, videas et alia plurima fieri non secundùm rationem.
 At tu capies fructum hunc *e quæstione tua*; quoniam vidēris esse
 non solum latro, sed et sophista quidam—Solvito ipsum, ô Mer-
 curi, et ne-amplius puniatur.—Vide verò, ne doceas alios etiam
 mortuos *interrogare* similia.

DIALOGUS XXXII.

MENIPPUS, SEU NECYOMANTIA.

MENIPPUS ET PHILONIDES.

MEN. *Salve, ô atrium, vestibulumque domus meæ. Ut lubens te aspexi, progrssus in lucem*—**PHIL.** Nònne Menippus est hic, canis ille? Nequaquam sanè alias, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitus novitas, pileus, scilicet, et lyra, et leonis-exuvia? Accedendum tamen ad eum.—*Salve, ô Menippe.* Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. **MEN.** *Venio relichto manum specu, et tenebrarum portis, ubi orcus incolitur procul a Diis.* **PHIL.** *O Hercules!* Itane Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? **MEN.** *Non; sed orcus recepit me alhuc spirantem.* **PHIL.** Quænam verò fuit tibi causa novæ hujus et incredibilis peregrinationis? **MEN.** *Juventa, et plurima animi audacia me incitavit.* **PHIL.** Desine ô beate, tragicè loqui, et descendens ab Iambis dicio simpliciter quodammodo, quænam est vestis illa, et quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. **MEN.** *Necessitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresie Thebani.* **PHIL.** Heus, tu! at num deliras? aliter enim non ita metricè-decantares apud homines-amicos. **MEN.** Ne mireris, ô amice! nuper enim versatus cum Euripde et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—*Sed dic mihi, Quomodo se habent rès apud superos, et quid agunt in urbe?* **PHIL.** Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium (*i. e. fænerantur*) obelos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) **MEN.** O miseri et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla datur facultas. **PHIL.** Quid ais? Estne decretum aliquid novius ab inferis de iis-qui hîc agunt? **MEN.** Per Jovem, et rmlta. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. **PHIL.** Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud metacendi gnarum, et præterea apud etiam sacris-initiatum. **MEN.** Mandas quidem *mibi* durum mandatum, et non omnino tutum. Sed audiendum tamen tui gratiâ,—*Decretum est itaque, 'Divites hosce, 'et opulentos, et aurum inclusum, tanquam Danaen, custodientes'*—

2. **PHIL.** Ne prius, ô bone, dicas quæ decreta-sunt, quæ percurras illa quæ perquam libenter audirem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula ordine, et quæ vidisti, et quæ audisti apud eos.* Veri-simile enim est

te rerum eximiarum studiosum nil prætermisisse visu dignum aut. auditu. **MEN.** Parensum est tibi etiam *in his*. Quid enim quis faciat, cum cogat amicus :—Et primum exponam tibi sententiam meam, et unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùni semideorum, sed et ipsorum jam Deorum ; præterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsiones, et sororum nuptias, *exinde* putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hæc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam Deos unquam adulteria-patrâsse, et seditiones-movisse contra se-invicem, nisi. judicarent de his tanquam pulchris ; neque legum-latores suadere his contraria nisi censerent *il* conducere.

3 . Postquam itaque dubius-hærerem, visum est mihi, *me* hosce adeuntem, qui philosophi vocantur, et *iis* me ipsum in manus tradere, et orare eos ut uterentur me quomodo cunque vellent, et ostenderent *mibi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammarum. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem pluriā, adeò ut hi mihi statim vitam idiotarum apparere-faccerent auream. *Nam* alias videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus ; hanc etenim esse felicitatem. Alius verò rursus continuò acciēns celebres illos Hesiodi versus de virtute, et sudorem, et as- censum ad montis verticem, *suadebat* *me* semper laborare, et æ- rumnosum-esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum-me-præbentem, et convitiantem. Jubebat alias contemnere divitias, et putare possessionem earum indiferentem. Alius vero rursus contra ostendebat et ipsas divitias esse **BONUM** *quid.* Quid verò opus est *me* memorare etiam de mundo? qui quo- tidie audiebam ab *iis bujusmodi* *voces, nempe, ideas, et incorpo- ea, et atomos, et vacua, et talem quandam nominum contrariorum turbam?* Et quod absurdissimum *erat* horum omnium difficilium fuit *hoc*, quod illorum unusquisque, loquens de maximè-contrariis, asse- rebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio, esse* calidam, neque illi *asserenti eandem esse* frigidam ; et hoc, cum plane scirem, quod non aliquid unquam posset esse calidum et frigidum eodem tempore. Plane ergo passus eram *quiddam* simile his-qui dormitant, modò quidem annuens, modò iterum renuens. *Hoc quod sum dicturus, est* adhuc multo absurdius illis *quæ jam dixi.* Observans enim, comperi ipsos hosce *philosophos* studiosè-exer- centes maximè-contraria ipsorum sermonibus. Vidi itaque eos,

qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes: et pro mercede docentes, et harum gratiâ omnia sustinentes: et illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes: et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans me ipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervagilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni apere incantamentis, et cæremoniis quisbusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrante descendens ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò *eo* pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et quo-ad venerandum admodum barbam denissum (*i. e. denissam babens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viae ad inferos dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ novâ exorsus, lavit *me* per novem et viginti dies, manè deducens ad Euphratem orientem versus solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minime certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, rediuit denuo, neminem occurrentium intuens. Et glandes quidem erant nobis cibus, potus verò lac, et mulsum, et Choaspis aqua; lectus autem sub dio in herba. Postquam verò satis habuit præparati-per-diætem, ducens *me* circa medianam noctem ad flumen Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem: et habuimus reliquum noctis circa navigationem. Ipse ergo induit magiam quandam vestem similem admodum Medicæ. Adferens verò ornavit *me* hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitus, neque nomen. MEN. Hoc sanè manifestum est, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias *Æaci* decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum dedererat tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia erant-usui ad cæremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mæsti, et uberes lacrymas fundentes.* Et jam quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa fo-veam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, in clamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et polysyllaba nomina. Statim itaque omnia illa loca concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex.* Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò oculis lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin ne trajiceremur;* nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, aliis verò alio quopiam membro; ita ut mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furiæ assistebant ei. Ex-alterâ verò parte aducebantur multi quidam ordine catenâ longâ vinci. Dicebantur autem esse mæchi, et lenones, publicani, et adulatores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et ventricosi, et podagrici, gravatus quisque eorum collari, et corvo talentorum duorum. Nos igitur adstantes vidiimusque transacta, et audivimus defendantes sese. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi fuere, per Jovem? Nec enim gravere et hoc dicere. MEN. Nōstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sancè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant *nos* et contra-testantur, et redarguunt ea quæ facta sunt a nobis in vitâ: et videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipue perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantum non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quodque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, et vultu demisso vitæ hujus felicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quæpiam, accedens tacitè sub-monebam *eum*, “ Qualis erat in “ vita, et quantum tunc turgeret, cum multi manè adstarent “ vestibulo expectantes egressum *ejus*, protrusique *interim*, et “ exclusi a famul's. At is, vix tandem illis expriens purpureus, “ aut auratus, aut versicolor quispiam, putabat se reddere allo-“ quentes felices, et beatos, si, protendens pectus aut dextram, “ daret *iis* alterutrum osculandum.—Tum illi *hæc* audientes dis-“ cruciabantur.

7. Una verò causa judicata-fuit a Minœ etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimum apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis et nefariis *criminibus*, tum testimonio convictum a Porticu, et pene alligatum Chimeræ; liberavit, *inquam*, *eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppelienda* pecunia. Discedentes verò unâ a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitiebat omnes facinorum. Spectantes verò etiam agnevimus eorum quosdam, *nempe*, quotquot erant e nuper mortuis: illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos*, erat id quiddam servile admodum et adulatorium; et hoc, cum-fuiseat in vita, quâm putas, *sævi* et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixioneim, et Sisyphum, et Tantulum Phrygem miserè se habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et hercinas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;

alios verò juveniles, et firmos, ipsosque maximè ex Aegyptiis, vim propter condituras. Erat sanè quiddam non facile admodum quemque eorum dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, quippe, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra habentur. Quare, sceletis plurimis in eodem-loco jacentibus, et similibus *sibi invicem* omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-signo discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnonte. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro-præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformein et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sicens eos ad finem pompam-usque-agere, ut primò instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantis per tantum sinebat eum uti habitu regali. Postquam verò pompæ tempus præteriit, tum unusquisque vestitum reddens, et habitum cum ipso corpore exuens, fit qualis erat priùs, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, agreretur quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum solummodo tempus utebantur. Opinor verò te sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant*). Et idem *actor*, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erechthei, paulò *tan*men post, a poeta jussus, servus prodixit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilius, non amplius nominatus Agamemnon *filius*-Atrei, neque Creon Menecei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptio-nes, nihilne honoratores sunt apud eos (*scil. inferos*) quam una-

bræ privatorum? **MEN.** Heus tu! nugaris; si enim vidisses Mau-solum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliiter abjectus-fuerat alicubi in occuito *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Hæc demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-est decumbere contentum, et ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsa-menta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, *sive infirmos*, calceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. **PHIL.** Incongrua narras, et prope modum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis *est* alias-sapientum? **MEN.** Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis *est* alias loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperā admodum et immitti voce, supprimens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et *de sede* mutandâ dispiciant.

12. **PHIL.** Hæc quidem satis *enarrasti*.—Quodnam verò erat decretum *illud*, quod initio dixisti ratum-fuisse contra divites. **MEN.** Bene subimoniisti; non enim novi quomodo, cum-proposuisse dicere de hoc, prœcul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concessionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia *multa*: postremò verò *illud* de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, *scil.* et jactantia, et superbia, et injustitia, tandem quidam *ex* demagogis assurgens hujusmodi legit decretum.

DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant multa et illi-
“ cit, rapientes, et vim inferentes, et omni modo pauperes des-
“ picientes: VISUM EST Senatui Populoque *Inferno*, corpora
“ eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum
“ *seculorum*; animas verò remissas sursum in vitam dimitti in

“ asinos, donec transegerint quinque et viginti myriadas annorum
 “ in tali *statu*, asini renati ex asinis, et onera ferentes, et agitati a
 “ pauperibus. At, reliquo deinde *tempore*, licere illis mori.” —
 “ Dixit sententiam *hunc* Calvarius *filius* Aridelli, patria Macinensis,
 “ e tribu Exsanguanâ.” — Decreto hoc lecto, magistratus qui-
 dem suffragiis-confirmedabant, plebs verò manus protendebat, et
 tremuit Proserpina, et latravit Cerberus. Sic enim quæ *decreta*
 ibi leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem sunt quæ in concione *agitata fuere*. Ego
 verò aggressus Tiresiam, cuius *rei gratiâ* veneram, et, narrans *ei*
 omnia *mibi difficultia*, supplicabam *eum*, ut diceret mihi, qualem
 putabat optimam vitam. Ille verò ridens (est autem vetulus quis-
 piam cæcus, pallidusque, gracilique voce), “ O fili, inquit, novi
 quidem causam perplexitatis tuæ, quod profecta sit a sapienti-
 bus illis, non eadem inter-se sentientibus. Sed non fas est re-
 spondere tibi; interdictum enim est a Rhadamantho. Nequa-
 quam, (aiebam, ô patercule, sed dico, et ne negligas me
 oberrantem in vita, teipso cæciorem.” Ille verò, abducens me,
 et abstrahens procul ab aliis, et leniter inclinans ad aurem, inquit,
 “ *Vita idiotarum*, sive privatorum, est optima et prudentissima.
 Quare, desistens a dementia tractandi sublimia, et speculandi
 fines et principia, respuensque vafros hosce syllogismos, et du-
 cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe,
 “ *Quomodo, rectè dispositis præsentibus, percurras vitam ridens ple-
 rumque, et de re nullâ solicitus.*” Sic locutus prorupit iterum in
 pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat), “ Age, (inquam) ô Mi-
 throbarzane, quid cunctamur, et non abimus rursus in vitam?”
 Ille verò ad hæc, “ Confide, (inquit) ô Menippe; ostendam enim
 tibi brevem et facilem viam.” Et abducens me in regionem
 quandam reliquâ obscuriorem, et procul manu ostendens sub-ob-
 scurum et tenue quoddam lumen, quasi per rimani influens, “ Illud
 (inquit) est Trophonii templum, et illinc descendunt Bœtii.
 Hæc igitur ascendito, et statim eris in Græcia.” Ego verò ga-
 visus *ejus* dictis, et Magum amplexus, ægrè admodum per fauces
 sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII.

CHARON, SIVE SPECULANTES.

MERC. QUID rides, ô Charon? aut, cur, relicto navilio, huc
 ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mor-
 talium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia
 sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui-descenderunt ad nos: nemo enim eorum traherunt sine-lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petiisse a Dite, et ipsum me esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidiisse in te: bene enim novi, quod unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. **MER.** Non otium est mihi, ô portitor: abeo enim Jovi supero administraturus aliquid verum humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripiens et me, ut nuper Vulcano fecit, dejectat a limine cœlesti, *ita ut superis risum prabeam*, et ipse claudicans pocillatorem-agendo. **CHAR.** Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maiæ fili, deceret te meminisse istorum, *nempe*, quod nunquam jusseric te aut exhaustire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remuntrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseritas; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cœcis. Sicut enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllenie, concede illud mihi beneficij in-perpetuum memori-futuro. **MER.** Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem hujus circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: hoc enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò hæc res et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, scil. quomodo rerum capita videoas.

2. **CHAR.** Excogitato ipse, ô Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi quæ geruntur in terra. **MER.** In summo quidem, ô Charon, opus-esset nobis excelsa quopiam loco, ut omnia exinde videoas. Si verò tibi esset possibile in cœlum ascendere, non laborareis; accuratè enim omnia despectares e speculâ. Qum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. **CHAR.** Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, me etenim ipsum scire factu-potiora. Si-

militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse-est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt mibi* possibilia.

3. MER. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, et in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, invelvendo montes alios-super-alios, ut ab altiore *specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CRAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriam *tibi ita videatur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cœlum scansile reddidit ex versibus duabus, eo-modo congestis facile montibus. Et miror quod hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlanteim, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut cliv supponens-seipsum oneri sucesserit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cuius rei gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam posuere Pelion sylvorum*.—Videsne, quām facile simul et poeticè efficerimus? Agè igitur, consensâ *bac mole* videam, an vel hæc sufficient, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italiâ et Siciliâ; porrò a septentrione ea *loca* solummodo que sunt juxta has *proximas-partes* Istri; indeque (*scil. a meridie*) Creta duntaxat non conspicuè admodum. Transmovenda *est* nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *boc* gracilius, sursum producentes ultra fidem; et dein', deturbati cu n ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur et Parnassus. En! iterum condescendam. Bene habet; video omnia. Ascendito jam et tu. CHAR. Porridge manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculare omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocytus et Pyriphlegethontem majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstīn' quām nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum ipsa* Castalia, Oetamque, et alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solum urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primum occurrentis vidisti me ridentem, et interrogabas me, quid riderem? Auditā enim *ridiculā* quādam *re*, delectabat supramodum. MER. Quid verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, “ *Maxime*, “ inquit, *teniam in crastinum diem*;” et, inter *hæc* verba, tegula tecro delapsa, nescio *an* aliquo movente, interermit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut melius videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc *etiam* ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ prius inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! *Cæcus erat* Lynceus ille, quā *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vīn' *tu*, ut ego *etiam* interrogem te *juxta* Homerum, ut intellegas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidēn'? Opprobrium *est* hoc in artem *meam*: ego verò, cum *illum* jam mortuum trajicerem, multa decantantem audiens, *etiamnum* nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*), “ *Quomodo Neptunus coagit nubes, et excitavit procellas* “ *omnes, et turbavit pontum, injiciens tridentem, tanquam tory-* “ *nam quandam, et commiscens mare multis aliis modis;*” *cum, inquam capit hæc canere, tum e versibus* (*i. e. vi versuum ejus*) tempestas et caligo subito incumbens prope-modum subvertit nobis navem. Quo tempore, et ille (*scil. Homerus*) nauseabundus evomuit plurima carmina *in ipsam* Scyllam et Charybdem, et Cyclopem (*vel potius unà cum ipsa* Scylla, &c.). MER. Non

difficile ergo fuit retinere pauca tanto *ex vomitu*. **CHAR.** Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, amplusque, supereminens homines capite et humeris latis?* **MER.** Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. **CHAR.** Et quanto, ô Mercuri, justiùs laudarent me, qui paulo post corripiens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plaususque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare *se* etiam moriturum aliquando? **MER.** Unde ille recordetur mortis in tanto ætatis vigore? **CHAR.** Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. **MER.** Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem-parare in Lydiam, ut, capto Crœso, imperet universis. **CHAR.** Ubinam verò est et Crœsus ille? **MER.** Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidēn' jam Crœsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? **CHAR.** Maximè sanè.—**CROES.** “O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, “et quantum est nobis auri non-impressi, et cæteram magnificen-“tiam) dic mihi quemnam omnium hominum putas esse fœlicissi-“mum?” **CHAR.** Quid tandem dicet Solon? **MER.** Bono sis- animo: indignum nil, ô Charon. **SOL.** “O Crœse, pauci quidem “fœlices *sunt*. Ego, verò puto Cleobin et Bitona, sacerdotis filios, “fuisse fœlicissimos *omnium* quos novi.” **CHAR.** *Filios, nempe,* illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. **CROES.** “Esto: habeant illi primum *locum* fœlicitatis. Quis verò fuerit “secundus? **SOL.** Tellus ille Atheniensis; qui et *bene* vixit, et “mortuus-est pro patria. **CROES.** Ego verò, impudens, nōnne “tibi videor esse fœlix? **SOL.** Nondum novi, ô Crœse, nisi perve-“neris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad “finem, *est* certum indicium talium *rerum*.” **CHAR.** Optimè, ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam *examen* esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? **MER.** Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. **CHAR.** Splendidum istud, nimirum, quod refulget sub-pallidum, cum rubore, est aurum; nunc enim primùm vidi, continuò *de eo* audiens. **MER.** Istud, ô Charon, *est* celebre illud nomen, et

eujs-gratiā tantopere-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quēd gravantur qui idem ferunt. MER. Non etenim nōsti, quot bella *sint* propter hoc, et insidiae, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multūm differt-ab ære! Novi enim æs, cum-exigam, ut nōsti, obolum a singulis vectoribus. MER. Ita sanc. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Crœsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num putas Pythium quid indigere lateribus hisce? CROES. Ita, per Jovem: nullum enim est ei Delphis tale donarium. SOL. Arbitraris igitur te Deum beatum reddere, si inter alia possideat et lateres aureos. CROES. " Quidni? SOL. Narras mihi, ô Crœse, multam in cælo paupertatem, si oportuerit eos, *nempe*, Deos, mittere-qui-advehant aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL. " Estis igitur indigi potioris metalli. CROES. Quomodo est ferrum melius auro? SOL. Discas, si, nil ægrè-ferens, respondeas. CROES. Interroga, ô Solon. SOL. Utrum meliorcs *sunt* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant proculdubio. SOL. Num igitur, si Cyrus, ut quidam ferunt, adoratur Lydos, facies tu exercitui gladios aureos, an fuerit ferrum tunc necessarium? CROES. Ferrum haud-dubie. SOL. " Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *precor*. Vidēris ergo confiteri ferrum *esse* præstantius. CROES. " Jubesne ergo me consecrare Deo lateres ferreos; aurum verò retro rursus revocare? SOL. Neque indigebit ille ferro: sed, sive æs dicaveris, sive aurum, consecraveris quidem *id* possessionem aliquando, et prædam aliis, *scil.* Phocensibus, aut Bœotiis, aut Delphis *ipsis*, aut latroni cuiquam tyranno: Deo verò parva est cura aurificum vestrorum. CROES. Oppugnas tu semper divitias meas, et invides." MER. Non fert, ô Charon, Lydus iste libertatem Solonis, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod-videtur, apparet ei res *prorsus* nova. Reminiscerit verò Solonis paulò post, quum oportebit ipsum captum sursum agi a Cyro in rogum: nuper enim audivi Clotho perlegentem quæ cuique destinata-*sunt*. In quibus scripta fuere et hæc, " Crœsum quidem a Cyro capiendum, Cyrum verò ipsum moritum e Massagetide illa." Videsne Scythicam

illam, in equo albo equitantem? CHAR. *Video, per Jovem.* MER. Tomyris est illa; et hæc, abscisso Cyri capite, injicet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyses est ille. Regnabit hic post patrem, atque-inceptis-frustratus mille *modis* et in Libya, et Aethiopia, tandem insaniā corruptus, quòd-occiderit Apim, morietur. CHAR. O *res* multo risu *dignas!* At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ substrictus, ille diadeinate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumflua; gloriatur verò esse rex quipiam?* MER. Bellè-parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orætæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Euge, ô Clotho! Fortiter, ô optima, ab-scinde et ipsos et capita, et palis-infigit eos, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-statu graviùs casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpu-ream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidēn' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belli-gerentes, alios litigantes, alios terram-coientes, alios fœnerantes, alios mendicantes? CHAR. *Video* variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in qui-bus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferioreni *quemque*. At turba illa-circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentiæ, et voluptates, et avaritiæ, et iræ, et odia, et similia. *Ex* *bis* verò insecitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra eos volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæ verò, nempe, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantulum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspensi e filis tenuibus. Videsne quasi quædam aranearum fila descendentia in unumquemque a fusis? CHAR. *Video* tenuæ prorsus filum innexum ut-pluri-mum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô por-titor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem hæredem-fieri illius, cuius filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo*? Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-potet ponderi, decidens ingentem dabit sonum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinā ejus vix a vicinis auditā. CHAR. Hæc, O Mercuri, sunt prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sit ridicula; et præcipue vehementia eorum (*i. e. hominum*) s udia, et quod ipsi in media spe abeunt, ab optima morte abrepti. *Sunt* verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicure, et judices, et tyranni: et nil omnino horum subit eos (*i. e. corum mentes*) dum bene agunt (*i. e. prospeli sunt*). Cum verò dejecti-fuerint, *tum* illud *iis in ore* frequens est, *Obe*, et, *Væ*, *væ*, et *Hei mibi!* Si verò statim ab initio considerarent, quod et ipsi sunt mortales, et quod in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hic considerarent*) et prudentius viverent, et mortui minus angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet et abducat *eos* illaqueans febre, vel tabe, *tum* indignantur ad abductionem, *quia*-nunquam expectabant se abreptos-fore *ex iis terrenis bonis*. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam edificaret*, qui studiōse domum extruit, et operarios urget, si certior fieret quod illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, *cum* ipse miser ne *vel* cœnâri in ea? *Et* porrò ille, qui quidem gaudet quod uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit *puero* patris nomen, *si hic, inquam, sciret*, quod puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi bujus gaudii* est, quod spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem athletæ qui vicerit in Olympicis *ludis*; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filio suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò, priusquam *iis* fruantur, aveccatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita sit *iis* jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fæli-cissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) am-biguitatem fortunæ, invenient tristia plura jucundis, *iis* adhæren-tia, *scil. timores*, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim *reges* versantur-cum his. Omitto luctus, et morbos, et affectus, plane dominantia ipsis ex æquo *cum ceteris hominibus* quoniam quidem tempus recensendi mala horum (*scil. regum*) esset *idem ac tempus considerandi* qualia sunt mala priva-torum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam ho-

mines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuoso-desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. *At* deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, esse-desierunt: necesse verò est itaque omnibus disrumpi. **MER.** O Charon, assimulâsti tu *homines* nihilo deteriùs Homero *ipso*, qui foliis comparat eorum genus.

12. **CHAR.** Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contendentes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantum obolum. Visne igitur, quoniam sumus in hoc excelsi loco, ut vociferatus quām maximè possum adhorter eos, “abstinere quidem a vanis laboribus, vivere autem, semper habentes mortem ante oculos.” dicens, *O vani, quid solliciti-estis de his rebus? Desinite laborare, non enim vivetis in eternum. Nil-eorum quæ hic splendida sunt sempiternum est; neque quisquam mortuus potuerit afferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nōnne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? **MER.** O beate, non nōsti, quomodo ignorantia et error disposuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hic præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. **CHAR.** Ergo inclamare velim vel illis. **MER.** Supervacaneum est dicere iis hac quæ sciunt. Videsne ut absistentes a vulgo derident ea quæ fiunt, et nequam iis delectantur, sed apparent vel jam meditantes fugam a vita ad vos? Quippe odio-habentur ab *hominibus*, quòd redarguant eorum imperitiam. **CHAR.** Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. **MER.** Sufficiunt vel hi.—Sed jam descendamus.

13. **CHAR.** Cupiebam, ô Mercuri, cōgnoscere unum adhuc (et, id mihi cum-ostenderis, expositionem *banc* perfectam feceris) nempe, videre-corporum repositoria, ubi defodiunt eadem.—**MER.** Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidēn' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt eadaverum receptacula, et corporum reconditoria.

CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolescentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in orco sunt. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile est, circumvolitantes nido-rem et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvariae sunt aridissimæ? Atqui ridicu-lus sum hæc tibi dicens, qui quotidie eos deducis. Nôsti itaque tu, an semel subterranei facti possint amplius redire. Quin et ego, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solùm deducere eos, sed etiam reducere rursus, postquam biberint. O stulti *præ* amentia! nescientes quantis terminis res mortuorum et vivorum discretæ sunt, et quales sunt res apud nos, et quòd, *Et tumulo carens vir, qui que sortitus est tumulum, pariter mortuus est.* *Irus* verò, *imperatorque Agamemnon*, sunt in eodem bonore. *Puer autem Thetidis pulcricomæ* est *æqualis Thersitæ*. Omnes verò sunt pariter caduca capita mortuorum, nudique ari-dique per asphodelo-consitum pratum. MER. O Hercules, quam multum Homeri exhaustis! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in littore Rhœteo. CHAR. Non magna, ô Mercuri, sunt monu-menta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audi-mus, *nempe*, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc pluri-mos, adeò ut *per* deceim totos annos ne navim subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa-est, et nullum ejus vestigium adhuc reliquum manet; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa *circumdata* magno manium ambitu; et ipsa non multò post exuirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et *præcipue* Ilium: bene enim novi quòd, cum-descenderis, *præfocabis* Homerum pròpter carminum magniloquentiam. At olim quidem fortunatæ erant hæc urbes: nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quem-admodum homines; et, quod est incredibilius, tota etiam flu-mina. Ergo Inachi ne *vel* monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, et quæ-nomina! *Ilium Sacrum*, et *latas-vias habens*, et *pulchrè structæ Cleonæ*.

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cuius rei gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadæ imperatorem illum semi-mortuum inscribentem trophyum sanguine suo. CHAR. Quâ verò de re bellum est iis, ô Mercuri? MER. De eo ipso agro in quo pug-nant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit

spatium pedale ab Æaco. Colent verò agrum hunc alias alii, sàpe aratro revellentes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *bosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribēris beneficus: profeci *enim* quodammodo per te *in-bac* peregrinatione.

O quales sunt res infelicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *babetur* Charontis ratio.



DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER II.

DIALOGUS I.

DE SOMNIO: SEU, VITA LUCIANI.

NUPER quidem desieram in Iudos ire, cum-essem aetate
jam adolescens. Pater vero dispiciebat, cum amicis, quid insuper
doceret me. Doctrina itaque videbatur plerisque indigere, et la-
bore multo, et tempore longo, et sumptu non exiguo, et fortunâ
splendidâ; nostras autem res et tenues esse, et postulare subitum
quoddam subsidium. Si vero didicissem artem aliquam *ex mecha-*
nicis hisce (ut vocantur) primùm quidem me-ipsum statim habi-
turum sufficientia alimenta ab arte, et non-diutius fore domi-pas-
tum, cum-essem tam-aetate-provectus: non multò vero post me
etiam exhilaraturum patrem, semper referendo quod-proveniret
ex industria mea. Caput igitur secundæ deliberationis proponeba-
tur; *nempe, quænam esset optima ars, et facillima ad-discendum,*
et viro libero digna, et promptum habens apparatus-sumptum, et
sufficientem proventum. Alio igitur aliam laudante, ut quisque
habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel *ex experientia*,
pater, conversis-oculis ad avunculum (avunculus enim *meus a*
matre tum aderat, existimatus optimus esse statuarius, et lapidum
expolitor inter maximè celebres) “ Non fas (inquit) aliam artem
“ prævalere, te præsente; sed abducito hunc (commonstrans me)
“ et assumptum doceto esse bonum lapidum opificem, et concin-
“ natorem, et statuarium: potest enim vel hoc, fœliciter se habens,
“ ut nōsti, a natura.” Conjiciebat vero *id e ludicris a me confictis*
e cera; cum enim dimissus-essem a præceptoribus, ceram abradens
effingebam aut boves, aut equos, aut, per Jovem, et homines;

adque consimiliter satis, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem meath; et concipiebant tñnes bonafti de me spem, ut pote qui artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, cā-re gravatus: sed videbatur mihi *ars illa* habere et lusum quandam non injunctum, et ostentandi-occasionem apud æquales meos, si conspicerer et Deos sculpere, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus in allem. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cœlo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium bonum est dimidium omnis operis.* Durius verò impingente me præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit me non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis procœmum. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebant vibices, et accusabam nimiam quandam *avunculi* crudelitatem, addens quod fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multum fratri conviciatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata sunt quidem ridicula et puerilia: audietis verò, o viri, post hæc non amplius contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam *juxta Homerum*, *Divinus Sominus venit ad me in quiete, benignam per noctem, manifestus ita ut nil veritati deesseset.* Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans est (i. e. *insonat auribus meis*) erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque abfuit quin discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodium me totum; jam verò rursus habebar ab altera. Clamabant verò amibæ in se-invicem; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-essem; at *illa*, quasi *haec* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marinoreo oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallem me-adjangere.

3. Dura verò et virilis illa *sic prior locuta-est.*—“Ego, chare fili, ars sum statuaria, quam heri discere cœpisti, et domestica tibi, et a-familia tua cognata. Nam et avus tuus (addens nomen avi-materni) marmorarius fuit, et avunculi tui ambo, magni pereque claryerunt per me. Si verò velis abstinere a nugis et

“ tricis hujus (alteram indicans) sequi verò et cohabitare mecum;
 “ primùm quidem fortiter alere, et habebis humeros validos; eris
 “ verò alienus ab omni invidia, et nunquam abibis in terram-ex-
 “ ternam, relictâ patriâ, et familiaribus; neque laudabunt te
 “ omnes propter verba. Ne verò averseris corporis *hujusce fru-*
 “ *galitatem, neque vestimenti sordes.* Nam et Phidias ille, pro-
 “ gressus ab hujusmodi *initiis*, spectandum-exhibuit Jovem, et
 “ Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-
 “ teles in admiratione-fuit. Hi igitur cum Diis adorantur. Si
 “ verò ex his unus factus-fueris, quomodo quidem non fies et ipse
 “ celebris apud omnes homines? Exhibebis verò patrem *tuum*
 “ æmulandum, reddes autem et patriam spectabilem.” — Talia,
 atque his etiam plura, dixit Ars illa (*nempe, statuariæ artis Dea*)
 hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum
 connectens *verba*, et contendens mihi persuadere. Sed non ulte-
 riū memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-mo-
 dum.—“ Ego verò, ô fili, Doctrina sum; consueta jam, et nota
 “ tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque
 “ bona quæsiveris marmorarius factus, hæc quidem jam-dixit.
 “ Nihil enim eris quod non operarius fuerit. (*i. e. nil nisi operarius*
 “ eris) corpore laborans, et in hoc ponens totam vitæ spem: ob-
 “ scurus quicquidem ipse, parvum et abjectum *lucelum* accipiens,
 “ sententiâ humiliis, reditu verò tenuis: neque eris amicis in-foro-
 “ auxiliaris, nec inimicis formidabilis, nec civibus æmulandus;
 “ sed unum illud, *nempe*, opifex, et e promiscuâ plebe unus; sem-
 “ per formidans eminentem *quemque*, et colens dicere valentem,
 “ leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-
 “ fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia
 “ multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*
 “ *videntibus*, si mentem habeat, qui optârit fieri tibi similis. Qua-
 “ lisqualis enim fueris, censebere mechanicus *tantum*, et opifex,
 “ et manibus-victum-quæritans. Si verò mihi obsequaris, primùm
 “ quidem ostendam tibi opera multorum virorum antiquorum,
 “ enarrans et gesta mirabilia, et sermones eorundem, reddensque
 “ te (*ut ita dicam*) omnium peritum: et exornabo animum, quod
 “ est *in-te* præcipuum, multis bonisque ornamentis, *nempe*, modes-
 “ tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, forti-
 “ tudine, pulchrorum amore, appetitu erga honestissima. Hæc
 “ enim sunt re verâ purus animi ornatus. Nil verò aut antiquum
 “ aut nunc agendum latebit te: sed et mecum providebis que
 “ opus-sunt: et, in-summa, brevi docebo te omnia et quotquot
 “ divina sunt, et quot humana. Et qui nunc pauper es, filius ali-
 “ cuius (*i. e. nescio cuius*) qui statuisti aliquid de arte adeò illibe-
 “ rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*
 “ honestatus, et laudatus, et propter optima æstimator, et con-
 “ spectus a præcellentibus genere et divitiis; indutus quidem
 “ hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

" didam) magistratu verò, et primo loco honestatus. Et, si ali-
 " cubi peregrinéris, nec ignotus eris, neque obscurus in terra
 " aliena; talia (*i. e. illustria adeò*) tibi addam insignia; *ita-ut*
 " unusquisque as;cientium, proximum tangens, monstrárit te
 " digito, dicens, *Hic ille est*. Si verò fuerit aliquid studio dignum,
 " et occupaverit amicos tuos, aut totam etiam civitatem, omnes
 " converteat oculos in te. Et, sicubi forte dicas quid, ausulta-
 " bunt plurimi inhiantes, admirantes, et fœlicem-prædicantes te
 " propter-vim sermonum, et patrem tuum propter fortunam. Quod
 " verò dicunt, *scil.* 'quod quidam fiunt immortales ex homini-
 " bus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nun-
 " quam desines adesse eruditis, et versari cum optimis. Videsne
 " Demosthenem illum, cuius filium, et quantum ego reddidi?
 " Videsne Æschinem, qui filius fuit tympanistriæ? At tamen Phi-
 " lippus colebat eum per me (*i. e. med operá*). Socrates verò, et
 " ipse educatus sub statuaria hac, quamprimum intellexit meliora,
 " et ab ea aufugiens transiit ad me, audīn' ut ab omnibus decan-
 " tetur? Rejiciens verò tantos illos, talesque viros, et gesta splen-
 " dida, et orationes graves, et habitum decorum, et honorem, et
 " gloriam, et laudem, et sedes-primas, et potentiam, et imperia,
 " et celebrem-esse propter sermones, et beatum-prædicari propter
 " prudentiam (*rejiciens, inquam, h.ec*) ~~indusque~~ tuniculam sor-
 " didam, et resumes habitum servilem, et habitum in manibus
 " vectes, et scalpra, et cæla, et malleos; deorsum in opus incli-
 " natus, abjectus *ipse*, et abjecta-affectans, et omni modo demis-
 " sus; nunquam caput-erigens, nihil aut virile aut liberum
 " cogitans, sed providens quomodo quidem opera erunt tibi pro-
 " portione concinna, et speciosa, minimè verò sollicitus, quomodo
 " eris ipse concinnusque et ornatus; sed reddens te ipsum saxis
 " *ipsis* despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis,
set, assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ,
 transivi ad Doctrinam, latus admodum; et præcipue, quum scutica
 venit mihi in mentem, et quòd pridie statim infixerat plagas non
 paucas mihi incipienti. Illa verò, deserta, primum quidem indig-
 nabatur, et manus complodebat, et dentibus infrendebat: postre-
 mó verò diriguit, et mutata-est in saxum, quemadmodum audimus
 de Niobe. Si verò passa-est incredibilia, ne diffidite *mibi*; somnia
 enim mirifica sunt. Altera verò, ad me aspiciens, inquit, " Re-
 " munerabo igitur te pro-justitia, quòd rectè dijudicaris hanc
 " causam. Et jam adesto, ascende currum hunc (ostendens cur-
 " rum quendam alatorum quorundam equorum Pegaso similium)
 " ut videas qualia et quanta, non secutus me, ignoratus eras." Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego
 verò sublatus in altum, et incipiens ab ortu, usque ad occidentem
 contemplabar urbes, et gentes, et populos, quemadmodum Tripto-
 lemus ille, seminans et *ipse* aliquid in terram. Non jam verò me-
 mīni, quid seminatum illud erat; sed hoc solum, quòd homines

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu pervenirem, deducebant cum multa-laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-amplius indutum illâ ipsâ ueste, quam avolans habui, sed videbar mihi redire pulchrè uestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei uestitum illum, et me, qualis (*i. e. quâm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quâm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum *hæc* narro, “O “ Hercules, (dixerit aliquis) quâm longum et judiciale est *boc* som-“ nium!” Tum succinuerit alius, “ Hyemale est somnium, cum “ nôctes sunt longissimæ; aut forsan trinoctiale, ut est et Her-“ cules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia “ (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera “ jamque obsoleta somnia; *omnis* enim frigida narratio insipida “ est. Num suspicatus est nos *esse* quosdam somniorum aliquorum “ interpretes?”—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in doino paterna, et cætera *deinceps somnia, nugari, voluit, sive, interpretandum quid proposuit*. Nôstis enim quôd-enarravit-visionem, non *ut simulatio* *nen* (*i. e. non quasi simulare, sive obscurum quid propônere vellet*) neque quasi conscius *se* nugari *in iis rebus*; et hoc, in bello et re-*rum* desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc *vobis* Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-*statuat*, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quôd et ille, cum-audierit narrationem *banc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-essem, proripi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertinescens propter paupertatem tunc *urgen-tem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuorio, etiam si nil aliud.

DIALOGUS II.

DEORUM CONCIO.

JUP. NE amplius, ô superi, susurretis, neque in angulos con-*versi* in aurem alii-aliis sermones communicetis, *ut pote-indignantes*, quôd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce *rebus*, apertè dicat unusquisque que sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, *ex lege*. MERC. Audi; tace. Quis ex per-

fectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilih et hospitibus. **MOM.** Ego Momus, ô Jupiter, si permiseris mihi dicere. **JUP.** Praeconium jam permittit; quare nil indigebis me (*i. e. meo permisso.*) **MOM.** Dico igitur, nostrum nonnullos atrocia facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedissequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, *te* concedere mihi loqui cum libertate; neque enim alioqui possum. At nōrunt me omnes, quām sum lingua liber, quodque nil eorum reticebo quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiā: quare plerisque et molestus videor, et natura calumniosus, cum vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quod participes-sint ipsi ejusdem nobiscum concessūs, et quod ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *bi, inquam,* subvexerunt insuper in cœlum et ministros, et thiasi-sodales, et adscripserunt eos *Deorum numero.* Et nunc, æquè ac nos, cum portiones facta distributione-possident, tum participes-sunt sacrificiorum; et hoc, ne-quidem persolventes nobis pensionem inquili-nis-solvendam.—**JUP.** Dicito, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliás alium. Oportet verò concionatorem-liberum nil tergiversari in dicendo.

2. **MOM.** Euge, ô Jupiter! quod et cohortaris me ad lingua libertatem. Facis enim hoc re verâ regiè et magnanimititer: quare dicam et **NOMEN.**—Generosissimus itaque Bacchus ille, semi-homo tantum, nec a stirpe-materna Græcus, sed Cadmi Syrophænicis, cuiusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quām natura inollis sit, et effeminatus; semi-insanus, et a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, caprae similis, et barbam profundam demittens, parum differt-ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, iste: Satiri verò sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuntur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne-deinde* miramur, si homines nos contemnant, videntes ridiculos adeò et monstrosos Deos? Omitto verò dicere, quod adduxit et mulieres duas,

alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricultæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit *et ejusdem, nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nōnne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et alios (*i. e. de aliis*).

3. **JUP.** Dicas nihil, ô Mome, aut de Aesculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et sucitat *ægrotos* e morbis, et *est pretio-æqualis multis aliis*. Hercules verò, qui *est* meus filius, emit immortalitatem laboribus non paucis. Quare ne eos *aecusato*. **MOM.** Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et te ipsum, multa possem dicere. **JUP.** Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? **MOM.** Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque *Ægiensibus inter-Achaicos*, qui dictitant te suppositum esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, et ad eas descendens in aliâs aliâ formâ præbuisti principium talium delictorum, et causam cur cœtus noster nothis completeretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum te diffingeret, aurum cum esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hisce; non enim aliter dicere-possum. Et quæ res est maximè ridicula, *est hæc que eveniet*, cum quis subito audierit, quod Hercules quidem exhibitus *est* Deus; Eurystheus verò, qui ipsi imperabat, *est* mortuus; et quod propè *se invicem sunt templum quidem Herculis famuli*, et Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati sunt te omnes; et non solùm mares, sed, quod est turpissimum, fœmineæ etiam Dææ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. **JUP.** Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam ejus. **MOM.** Ergo non dixero de aquila, quod et hæc in cœlo est in sceptro regio considens, et solùm non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, *Ganymedis gratiâ*? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelli-

gat, si quis ei præbihat? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt et ipsi, et Deos suffragiis-creant quoscumque volunt, eodem modo quo et Zamolxis ille, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*). Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vul-
tum, et linteis amicte, quisnam es, ô optime, aut quomodo, latra-
tor-cum sic, Deus esse dignaris? Taurus verò hic Memphites, versecolor hic, quid *sibi* volens adoratur, et oracula-edit, et pro-
phetas habet? Pudet verò me nominare ibidas, et simias, et hircos,
et alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-
confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis,
videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*?
Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in
te arietis cornua? JUP. Turpia hæc re verâ dicas de Ægyptiis. At-
tamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt,
et non omnino opertet *te* sacris-non-initiatum deridere *ea*. MOM.
Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos
esse Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis: aliàs enim de his per
otium deliberabimus. Tu verò alios nominato. MOM. Tropho-
nium, ô Jupiter, et, quod maximè angit me, Amphilochum; qui,
cum sit filius scelesti et matricidae hominis, vaticinatur *tamen* gene-
rosus ille in Cilicia, mentiens plurima, et præstigiatorem-agens pro-
obolis duobus. Tu igitur, ô Apollo, non amplius æstinaris, sed
jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo,
et coronas habeat, et homine præstigiatore abundet; quales *nunc*
dierum sunt plurimi. Jam enim et Polydamantis athletæ statua me-
detur febricitantibus in Olympia, et Theaginis in Thaso, et sacri-
ficant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex
quo verò tot facti sumus, profecit magis perjurium, et sacrilegium;
et, in summa, *homines* despicerunt nos, rectè facientes.—Atque
hæc quidem sunt quæ dicere volui de nothis et adscriptiis.—Cæte-
rū ego, audiens jam multa etiam peregrina nomina *nūminum*-
quorundam neque apud nos existentium, neque omnino constare
valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam.
Nam ubinam est illa multum celebrata virtus, et natura, et fatum,
et fortuna, fundamento-carentia, et vana rerum vocabula, a phi-
losophis, fatuis hominibus, excogitata? Et quanquam sint tumul-
tuaria (*i. e. temere facta*) ita *tamen* simplicibus *hominibus* persua-
serunt, ut nemo velit nobis sacrificare, sciens, quod, etiamsi
obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-
fato-decreta-sunt, et quæ destinata-sunt cuique a principio. Li-
benter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut
naturam, aut fatum? Novi enim quod et tu andis *de bis* in phi-
losophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias
eos vociferantes. Habens multa adhuc dicenda, orationem sistam.
Video enim multos mihi loquenti succentes, et sibilantes; præ-

cepue eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque ratione; et oportet nos cohibere ex iis plurima, ne supra modum fiant, (*i. e. crescant*).

DECRETUM.

Bonâ fiat Fortunâ.

6. CONCIONE legitimâ coactâ, *septimo die mensis* ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus *Noctis-filius*; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis *bujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cœlum, adeò-ut convivium *nostrum* sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. aestimatur*) minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censem seipso priima-sede, præter omnia patria (*i. e. contra mores patrios*) et volunt præponi *nobis* in terris; *propter hæc omnia*, VISUM ESTO Senatui Populoque *Cælesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu *qui fuit* sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento *per Stygem*. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò *rem* expendentes, vel declarabunt *eos* esse Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatis, et ab arbitris semel segregatis, *dæprehensus*-fuerit in cœlum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam *artem*; et neque Minervam sanare, nec *Æsculapium* vaticinari, nec Apollinem solum præstare tam-multa: sed diligentem unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quaè non nōrunt. Quotquot verò jam *immerit* habitu-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cuiuspam alterius; civitatem verò *suam* aggerere illis tumulum, et, pro *ara*, cippum erigere. Si verò quis simulaverit-se-non-audisse præconium, et noluerit venire ad arbitros, damnanto desertam ejus *causam*.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mcme; et, cuicunque *ita* videtur, protendat manum. Ita

verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius praeconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicunque non exhibebit *haec omnia*, nil curæ-erit arbitris; etiam si quis in terris ingens habeat templum, et quamvis homines *Denim esse* arbitrentur.

DIALOGUS III.

TIMON, SIVE MISANTHROPUS.

TIM. O JUPITER philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris harent (tunc enim illis multi-nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poetius, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam *contra* injuriosos. Quivis itaque pejerare audentium heri-extinctum citius ellychnium metueret, quam flamمام cuncta-domantis fulminis; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* accepturos, hoc solum *incommodi* e vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi chtonare, non prorsus *justæ-fiduciae*-expers, *se id impune ausurum*, *quippe*, contra Jovem adeò irâ-frigidum, *cum sit ipse* ad-facinora promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patruntur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vigens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-eudebat tonitru, et continuo immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et* terræmotus *fuere* tunc instai-cribri *frequentes*, et nix cumulatim, et grande in-morem-saxorum; et, ut tecum magnificè disseram, pluviæque *fuere* effusæ, et impetuosaæ, et gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucaljone,

ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit *in Lycorem*, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter *in ludis Olympicis*; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi *in Olympia*. Et tu altifremus ille piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehendenderent eos, dum adhuc ad *fugam* pararentur. Sed generosus ille *tu*, et gigantum-extinctor, et Titanum-victor, sedebas, dum-circumtondereris capillos ab iis, *quoniam fulmen* decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc *a te* negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *punierandam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibus, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperiis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per-viam* incedens incidam *in eorum* quæmpiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, et rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe* me non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, et factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squallidus, et rhenone-amictus? Fodit verò, opinor, pronus-cum-sit-homo *sanè* loquax, et confidens. Philosophus nimirum est: *alio qui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est ille qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus mactare nobis* totas hecatombas, apud quem consuevimus splendide celebrare Jovialia.

JUP. Heu commutationem! *Hiccine est honorabilis ille, ille (in quam) dives, circa quem tot fuere amici?* Quid igitur passus, talis est *factus?* squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. Ut ita quidem dicam, benignitas affixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere:* sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; *eos inquam, escâ interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus*, et, si qua etiam medulla inerat, exuxissent et hanc diligenter admodum; *post bæc, inquam, aufugiebant* deserentes eum siccum, et radicitus succisum; nec amplius agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhehone-amictus, desertâ urbe præ pùdore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt *eum*, nec nomen *ejus* nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus: et merito indignabatur *in nos*, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adulatores, virum oblii, qui in aris adolevit nobis tauros tot, caprasque pinguisimas: habeo itaque *jam-nunc* nidorem eorum in naribus: sed propter negotiaquæ, et magnum pejerantium tumultum, et vim inferentium, et rapientium; præterea verò et formidinem *ortam a* sacrilegis (hi etenim plurimi sunt, et observatu-difficiles, nec sinunt me vel paululum connivere) propter hæc, *inquam, jam-diu non aspexi* in Atticam: et præcipuè, ex quo philosophia et verborum contentiones *apud-eos* increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet me aut obturatis sedere auribus, aut rumpiabii, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, *virum erga nos* non immerntem. At tu, ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneat ambo apud Timonem, nec facile adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi *ejus* radii fracti sunt, et cuspidibus retusi, dum nuper avidius jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem ab eo: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, *nempe, si* viderint Timonem eximiè ditatum.

4. MER. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

oantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia-clamavit*, et liberè locutus-est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc me jubente? PLUT. Quia per Jovem contumelias-exercebat in me, et exportabat (*i. e. exhaustiebat*) et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuerō* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contenti-sunto miseri obolos quatuor lucravi, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil amplius ejusmodi faciet Timon erga te; nam ligō ipsum prorsus edocuit (*nisi lumbis omnino dolorem non sentit*) quòd oportet *ipsum* eligere te pro paupertate. At vidēris mihi tu quidem esse, ô *Plute*, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiā-affectus *erga te*. Aliàs verò contra in divites stomachabarīs, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum im-pressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem com-putationum, et minitans *te* aufugiturū, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æro ferreove thalamo, sub attentissimis ac scelestissimis paedagogis nutritum, fœnore et sup-putatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, et oculis-fixis-aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (*quod monstri-simile est*) *vel* semet ipsos zelotypiā-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel paedago-gus, postquam furtim subierit, ludibrio-habebit infœlicem et odio-sum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est* te olim hæc incusâsse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

attinet: et rursus putabam, illos qui-servant me inclusum intra
fores ac tenebras, illos studentes, quomodo fiam ipsis crassior, et
obesus, et supra-modum-tumidus; qui neque attingunt ipsis, neque
*producunt in lucem, ita-ut a quoquam ne *vel* videar; putabam,*
inquam, hos esse amentes, et contumeliosos, insontem me sub tot
vinculis putrescere-facientes; nescientes verò quòd paulò post abi-
bunt (i. e. morientur), relicto me alii cuiquam fortunatorum.
Laudo igitur neque illos ita negligentes, neque hos qui prompti
admodum sunt in me; sed eos solos qui (quod est optimum) mo-
dum statuent rei, et neque omnino abstinebunt, neque me totum
profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis,
qui legitimè duxerit uxorem juvenem et formosam, deinde neque
custodiat eam, neque omnino zelotypiè-prosequatur, permittens
noctu et interdiu ire quòd velit, et versari cum volentibus; sed et
ipse potiùs producat adulterio-stuprandam, fores aperiens, et pros-
tituens, et omnes ad eam invitans; nun, inquam, talis videatur
tibi amare uxorem? Non dices, ô Jupiter, hoc tu, qui ipse sæpe-
numero amore-captus-es. Si verò quis rursus in domum legitimè
recipiens uxorem ingenuam ad liberorum legitimorum procreatio-
nem, hic verò neque attingat ipse virginem ætate-florentem, pul-
chramque, neque permittat alii aspicere; includens verò eandem,
virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque,
cum-dicat se amare eam, et manifestus sit (i. e. appareat amare)
e colore, et corpore tabefacto, et oculis refugis; estne (i. e. fierine
potest) ut talis non videatur delirare? Qui, cum-oporteat eam libe-
ros-gignere, et nuptiis frui, nibilominus tabescere-faciat puellam
formosam adeò et amabilem, dum-alat eam tanquam Cereri sacer-
dotem per omnem vitam? Quare sæpenumero et ipse eodem-modo
indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devo-
ratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigma-
ticus fugitivus. JUP. Quòd igitur indignaris in illos? Dant enim
utriusque egregias poenas: hi quidem, ut Tantalus ille, inhiantes
tantùm auro, absque-potu, et absque-cibo, siccique ora; illi verò,
ut Phineus ille, ab Harpyis spoliati cibo e fauibus.—Sed abito
jam nactus Timonein multo prudentiorem. PLUT. Illene un-
quam desinet cum studio (i. e. festinanter) exhaustire me quasi e
cophino perforato, idque priusquam omnino influxerim, dum-vult
vel prævenire influxum, ne abundantiùs incidens ipsum undis-
obruam? Quare mihi videor in Danaïdum dolium aquam-allaturus,
frustraque infusurus, vase non continente; sed eo, quod influit,
propemodum effuso, priusquam influxerit; ita latior est dolii hiatus
ad effusionem, ac liber est exitus. JUP. Ergo, nisi obturaverit
hiatum hunc, et simul-ac-semel (i. e. prorsus) expansum fundi
spatiū, brevè effuso te, facile rursus invenerit rhenonem et ligo-
nem in dolii fæce. Verùm abite jam, et ditate eum. Tu verò, ô
Mercuri, memineris rediens, Cyclops ad nos ex Ætna adducere,
ut fulmen acuentes resarciant; adeò jam eodem acuminato opus-
erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te* non solum cæcum, verum etiam claudum esse. PLUT. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita-ut vix pertingam ad metam, sene-priùs-facto *illo*, qui *me* expectabat. Quum verò discedere-*ab aliquo* opus fuerit, videbis *me* alatum, et multo avibus celeriorem. Repagulum igitur simul cadit, et ego jam victor a-præcone-promulgator, *totum* stadium *uno* saltu-transmensus, videntibus aliquando *me* ne *vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, et bigis albis agitantes: quibus *antea* ne *vel* asinus unquam suppeditebat: et, *tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimitit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domus parte, vetere linteo super genua *injecto* tectum, et felibus pugnae-causa. Qui verò me obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus-est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinctus in-honore-habitus propter puerilia *officia*, et *vel* jam mentum rasus; magno, generosus *ille*, a^{ce}pto præmio pro variis et omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (*scil. domino*) *ille* quidem, quicunque-*fuerit*, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato nomine-appellatus *jam* Megacles, aut Megabyzus, aut Pro-tarchus pro nomine eo-usque usitato, *nempe*, Pyrrhia, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, semutuò intuentibus, et verum luctum agentibus, dum reputant, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si aliis quispiam præteriens loro-increpuerit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *bic*, *inquam*, non amplius tolerabilis est obviis *quibusvis*; sed et *homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorem, Cecrope verò aut Codro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Cræsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea ipsa quæ-fiunt* (*i. e. vera*). Qæum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adiisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facilè aufugis, ignarus-cum sis viæ? PLUT. Tum perspicax fio, et pedibus-cele, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis (*apertè enim dicam*) et pallidus præterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et putent *se*, te obtinentes, felices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, “et piscosum in mare, et scopolis ab aeriis ruentes;” rati *se* a te fastidiri, quod non ipsos præcipue respexeris: At verò bene novi quod fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute, non appareas, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscita, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus ~~vestibus~~ versicoloribus: illi verò, rati *se* vultus ipsius (*i. e. nativitatem*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quod, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes (*i. e. quod tantopere cæcutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo illud defendes, quod intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipientur, et si quis iis detrahere-velit *eam*, capet citius quam personam projicerent? Quomodo, inquam, defendes hoc? Non enim verisimile est eos etiam tunc

ignorare, quòd illita sit venustas tua, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, et ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lèvis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nesciø quomo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis animo de hoc: ascendo enim ad vos, relicto illo in terra, et dato-mandato ut occlusis foribus intus māneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum Timonis pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquuo fudit agellum montanum et lapidosum.—Papæ! adest ei et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, et hisce tradens, nempe, Sapientiæ, et Labori, fortem reddidi magnique pretii virum? Egone Paupertas, contemptibilis adeò, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam possessionem, accurate jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliæ ac Fastui in-manus-traditum, et mollem, et abjectum, et vecordem (qualis olim erat) redditum, mihi rursus restituat tritum-panniculum jam factum? MER. O Paupertas! visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor et Sapientia, reliquaque sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, et rerum optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venitis, hominem operarium et mercenarium turbatur? At non læti abibitis *vos* impuri omnes, ut-estis; ego enim *vos* statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò *nos* Jupiter, exauditis precibus *tuis*. Quare bonâ fortunâ opes accipito, a laboribus absentes. TIM. Florabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicunque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne *ego*, accepto malo quopiam, discedam. MER. Nil sinistrum *agas*, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et prîmus sis Atheniensium, et solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum *est* mihi ligô: *quo ad alia verò, fælicissimus sum, nemine ad me accedente.* MER. Adeone inhumaniter, ô amice? *Fero itaque ad Jovem nuncium hoc immiteque durumque.* Atqui par erat forsan te esse Misanthropum tot gravia ab iis (*scil. hominibus*) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia *propter* curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumeriorum malorum causa, tradensque *me* adulatoribus, et insidiatores adducens, et *in me* odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subitò *me* deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis *me* exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit *mibi* laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, et agrum hunc gnaviter exercens, et nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (*i. e.* eo *ingenio ut plorent*) sed mitte iracunda hæc et puerilia, et Plutum accipito: nec enim a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-*meam*, aut *mibi* dicenti irascēris? TIM. Dicas, sed nec prolixè, nec cum proœmiis, ut perdisti rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium

tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meā verò operā conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis *sum* tibi ego: *quin ipse* verò potius *in hoc a te* *injuria-affectus-sum*, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihi que omni modo insidianibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhemonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mibi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supponito thesaurum lagoni: parebit enim tibi in clamanti.

13. TIM. Parensum *est*, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fælicissime vivens, tantum subito auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meā causā, etiamsi grave sit hoc, et non ferendum, *idque*, ut adulatores illi invidiā rumpantur. Ego verò, superatā Aēnā, in cōlum revolabo. PLUT. Abiit quidem ille, *ut* videtur; conjicio enim alarum remigio. Tu verò operire *hic*: digressus enim remittam tibi thesaurum: sed fortius impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerto. Fodito, ô Timon, altè adigens *ligonem*; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne experrectus carbones inveniam. Atqui aurum est signatum, subruberum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspiciū: “Ardens enim ignis quemadmodum, prælucet noctu” et interdiu. Veni, ô charissimum, et amabilissimum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluente? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum par *est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, et, extuctâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ existimentur: tum miserari lachrymantem, aut opitulari egenti, *babeant*.

etur legum-violatio, et morum subversio. Solitaria verò esto *mibi vivendi-ratio*, ut lupis, et unus Timon *esto sibi amicus*: alii autem *omnes hostes judicentur*, et insidiatores; et congregati-cum eorum quopiam piaculum ducatur. Et, si aliquem vel videro, nefastus *sit ille dies*. Et, in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis libamina libemus*: **DESERTUM** verò terminus esto aduersus eos. At tribules, et curiales, et populares, et patria ipsa *babeantur* frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicio, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulato, solus sibi vicinus et conterminus, *excussis* aliis *omnibus*. Et simul-ac-semel decretum-esto se ipsum bene tractare, *sibi mori oporteat*, sive coronam sibi admoveare, et nomen *suavissimum* esto **MISANTHROPUS**. Morum verò notæ *sunto* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me adferat*, is verò manum porrigenus, roget prehendere, propellere et hunc precipitem, *ita* ut emergere non possit: sic enim par-pari acceperint.—Legem *banc* rogavit Timon Echecratidis *filius* Collytensis. Concione suffragatus-est Timon idem: *esto*. Rata sunto hæc nobis, et fortiter *iisdem immoremur*.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc! Hem, quæ acceleratio! Undique concurrunt pulverulenti et anheli, aurum, nescio unde, odorantes. Utrum igitur, consenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatehus leges-violabimus, *ut cum iis* semel versemur, quòd magis angantur despecti? Hoc etiam satius duco: quare, *hic* subsistentes, excipiamus jam eos. Agè, videam, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, et qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. **GNATH.** Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. **TIM.** Imo et tu quoque, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. **GNATH.** Semper dicax es tu quidem. Sed ubinam *pàratur* convivium? Ut veniam afferens novam quandam cantilenam *ex* Dithyrambis quos nuper in-scena-docuit *poeta* (*i. e. ex nuper editis*). **TIM.** Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. **GNATH.** Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de* vulnere. **TIM.** Et sanè si paululum morabere, mox *de* cæde vocabis. **GNATH.** Nequaquam: sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-sistens. **TIM.** Etiamne manes? **GNATH.** Abeo; tu verò non

guadebis (*i. e. tibi male sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam acceperat a me totum agrum, et talenta duo dotem filiæ mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra-modum laudaret, dejerans, vocaliorem esse *me* cycnis (*post hæc, inquam*), quum nuper vidit me ægrotantem, et auxilium rogans accessi plaga intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus *est* Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ô here; et cura ut observes scelestos hosce adulatores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum *est* ætatis hujusce cuipiam. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo in rebus urgentibus* utereris, in via jam haud-procul *binc* audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu-necessarium* commendare-possis. TIM. Sunto hæc, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se nostrum* esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens in-vincula-conjectus), et ego liberavi *eum* præ-misericordia; *bic, inquam*, cum nuper sortem-tulit distribuendi ærarium *in* tribum Erecthem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. DEM. Salve, ô Timon, magnum familiae tuæ præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Evidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.—“ *QUANDO QUIDEM* Timon Echecratidæ *filius* Colyttensis, *vir* “ non solum honestus bonusque, verùm etiam sapiens, ut nemo “ alius in Græcia, continuò pergit præstare civitati optima *queque* “ officia; vicit verò in Olympia eodem die pugillatu, et luctâ, et “ cursu, et curru perfecto, et bijugibus junioribus.” —TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.—“ Et anno superiore fortissimè se-gessit pro civitate apud Achar-“ nenses; et duas Peloponnesium cohortes concidit.” TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo militari ne *vel* adscriptus sum. DEM. Modestè de te ipso loque-“ ris; nos verò ingrati essemus, oblii *rerum a te gestarum*.—“ Præ-“ terea, et Plebiscita scribendo, et consilium-dando, et exercitus-

“ducendo multūm profuit urbi. Propter hæc omnia **VISUM-EST**
 “senatui, populoque, et Elieæ-curiæ per tribus, et plebi viritim,
 “et communiter omnibus, anreum statuere Timonem in arce juxta
 “Minervam, fulmen dextrâ, et radios in capite gerentem: et co-
 “ronare eundém coronis aureis septem, et coronas hodie promul-
 “gari *in tragœdiis* novis Dionysiis (nam agenda sunt ejus causâ
 “*vel* hodie Dionysia). Dixit sententiam *banc* Demeas rhetor,
 “ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus
 “enim rhetor est Timon, et quicquid aliud vult.”—Hoc itaque *est*
 tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere,
 quem tuum propter nomen Timonem vocavi. **TIM.** Quomodo, ô
 Demea, qui ne unquam uxorem duxeris, quantum nobis compertum
 est? **DEM.** At ducam, in annum-proximum, si Deus permiserit;
 et liberos-procreabo, et futuram-prolem Timonem jam nomino:
 mas enim erit. **TIM.** Heus tu! nescio an duxeris, tantâ a me
 acceptâ plaga. **DEM.** Hei mihi! quid hoc rei est? Tyrannidem,
 Timon, occupas: et pulsas *viro*s liberos, cum-sis *ipse* nec verè
 liber, neque civis. Sed dabis brevi pœnas, cum propter alia, tum
 quod arcem incenderis. **TIM.** At non incensa-est, ô impure, arx;
 quare *in bac re* delator-falsus appares. **DEM.** Sed et dives-es, per-
 fosso postico. **TIM.** Neque perfossum est hoc; quare et hæc tua
indicia incredibilia *sunt*. **DEM.** Perfodietur sanè posthac: jam
 verò tu omnia quæ *in eo fuere* possides. **TIM.** Alteram ergo accipe
plagam. **DEM.** Hei tergo *meo*! **TIM.** Ne vociferare; illidam
 enim tibi et tertiam: essem etenim *vel* ridiculus, si duas Lacedæ-
 moniorum *soho* inermis concidisse, unum verò impurum
 homuncionem non *terrem*. Quin et frustra pugillatu et luctâ
in Olympicis, *vissem*.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non
 sanè alias. Ideo-que venit barbam demittens, supercilia attollens,
 et *magnum*-quid secum murmurans; *præterea* Titaniacum obtuens,
 cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) quasi
 Autoboreas quispiam, *vel* Triton, quales pinxit eos Zeuxis. *Hic*
est ille habitu concinnus, et incessu moderatus, et amictu modes-
 tus, innumera manè de virtute disserens, et voluptate gaudentes
 damnans, et frugalitatem laudans: postquam verò lotus ad cœnam
 venerit, et puer *magnum* ei calicem porrexit, (meraciore verò
 (*nempe vino*) maximè gaudet) *tum*, quasi Lethes aquam ebibisset,
 matutinis illis sermonibus prorsus-contraria exhibit, opsonia, sicut
 milvius, *præcipiens*, et proximum cubito-arcens, barbam condi-
 mento oppictus, canis-more ingurgitans, *corpore prono* incumbens,
 quasi virtutem in patinis inventurum *sese* speraret, catinos accurate
 digito-indice detergens, ita-ut ne paululum quidem moreti relin-
 quat; querulus continuò; *idque*, ut solus aliorum placentam totam
 vel suem accipiat; quod est edacitatis et insatiabilitates fructus.
 Ebrius, ac vino-petulans, non ad cantum modò et saltationem,
 verùm etiam *ad convitia*, et iracundiam insuper; tum plurimi inter
 pocula sermones. Tunc enim *vel* *præcipue* de sobrietate et decoro

concionatur; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adulatores primas tenet, et promptissimè pejerat; et anteit *eum* imposturâ, et cōmitatur impudentiâ; et in summâ, est *ille* R̄es quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papa! Tandem nobis Thrasycles! THRAS. Non eodem proposito, ô Timon, ac *vulgus* hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarii opipararum spe *buc* concurrerunt, plurimam exhibentes adulacionem apud virum, qualis *es tu*, simplicem, et quæcunque habet facile impertientem. Nōsti etenim quòd *vel* offa mihi sufficiat *in cœnam*; cepta verò aut nasturtium suavissimum *est opsonium*, aut, si quando deliciar, paululùm salis. At *potus est mihi* Ennacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratiâ *buc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilem calamitatum. Nam, si me audieris, in mare præcipitabis universam; quâm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed tantum ad nates usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocíus *ex ædibus*; nec *obolum* tibi-ipsi relinquis; egenis, *nempe*, omnibus dividens; *hunc* quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quæquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *satisfuerit*, si peram hanc impletam dederis, non omnino modios duos Hæginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *boc* dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate liberâ. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi convenient; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploraturorum. Quapropter cur non, concendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV.

JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineun-
tis septimo, actionem instituit *Sigma* contra *Tau* coram septem
Vocalibus constitutis *Judicibus de vi et rapina*; dicens spoliari se
omnibus *vocabulis* quæ cum duplice *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-
injuriis ab hoc *Tau*, *res* meas usurpante, et unde minimè oportet
auferente, damnum illud non graviter tuli; et rumores nonnullos
audisse-dissimulabam præ modestia, quam servare me nōstis, cum
erga vos, tum alias erga syllabas. Quoniam verò eò procedit
avaritia et amentia, ut, ad ea quæ sæpe invitus tacui, jam et alia
plura violentiæ-facinora-adjiciat, ipsum ergo nunc præ-necessitate
reum-ago apud vos, qui utrumque nostrum novistis. Occupat verò
me non exiguis timor super oppressionem hanc, hanc, *inquam*,
mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod
facinus addendo, expellet me prorsus domesticâ e sede, ita-ut
parum absit quin, silentium agens, ne *vel* inter literas numerer;
in æquali verò versentur metu et CÆTERÆ LITERÆ. Aequum
est ergo non *solum* vos, qui nunc jus-dicatis, verùm etiam cæteras
literas incepti hujusce observationem aliquam exercere. Nam, si
cupientibus quibusque ex ordine apud has literas constituto in alienum
irrumperet licuerit, atque id perniseritis vos, sine quibus nil
omnino scribitur non video-quomodo literarum ordines retinebunt
jura illa, juxta quæ res a principio constitutæ-sunt. At neque
arbitror vos unquam eò negligentia et conniventia venturos, ut
ulla permittatis non justa: neque, si certamen omiseritis vos, est
mihi quoque supersedendum injuriæ-affecto. Utinam itaque et
aliarum literarum audacie tunc repressæ essent, simulatque incep-
perant contra-leges-agere. Neque enim in hunc usque diem pug-
naret *Lambda* cum *Rho* disceptans de voce *Cisseris* (i. e. *Pumice*)
et *Cephalalgia* (i. e. *Capitis Dolore*). Neque decertaret *Gamma*
cum *Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis, sive Floccis fullonicis*). Desineret verò
idem *Gammæ* cum *Lambda* pugnare, abripiens ei vocem *Molis*
(i. e. *Ægrè*) imo prorsus suffurans. Et cessarent etiam cæteræ
literæ conturbationem illicitam moliri. Pulchrum enim est unam-
quamque in eo, quem sortita-est, ordine manere. Transcendere
verò eò, quò non oportet, ejus est qui jus solvit. Et qui primus
has nobis leges constituit, sive *Cadmus* fuerit insularis ille, sive
Palamedes *Nauplii filius* (quanquam *Simonidi* attribuant nonnulli
sagacitatem hanc) *hi, inquam*, non *solum* ordine (i. e. per certum
ordinem) juxta quem loci nostri confirmantur, determinarunt, quæ
prima fuerit litera, quæ secunda; sed et qualitates, quas nostrum
unaquæque habet, et potestates cognoverunt (i. e. perspexerunt).

Et vobis, ô Judices, majorem (*i. e. primum*) tribuerunt honorem, quod per vosmet-ipsas potestis loqui. Semi-vocalibus vero secundum, quia additamento indigent, ut exaudiantur. Decreverunt vero ut ex omnibus nonnullae, illae, nempe, quibus ne-vel vox sapet, ultimum omnium locum occupent. Juxta haec igitur statuta par-est, Vocales leges hasce conservare. Hoc vero Tau (non enim possum turpiori ipsum nomine appellare, quam quo vocatur) hoc, inquam, per Deos, nisi vestrum dux, bona et aspectu decorae, Alpha scil. et U, ad ipsum convenienter, ne vel audiretur. Hoc itaque, tale cum sit, pluribus mei injuriis afficere est-ausum, quam aliquis unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus vero simul et prepositionibus exacto, adeo ut non amplius immodicam ejus avaritiam ferre possim. Unde vero, et a quibus incipiens haec fecit, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non in aemnum, et colonia, ut rumor obtinet, Atheniensem) adducbam vero mecum et fortissimum Rho e vicinis meis optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, ab origine quidem, ut apparebat, genere Boeotius, at) postulantem e mediâ se ortum dici Atticâ. Apud hunc quidem hospitem, hujusce Tau deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, tettaraonta (*i. e. quadraginta*) dicendo, me mihi cognatis privans, putabam eam esse consuetudinem literarum simul nutritarum. Præterea eandem banc literam Tau arripiwentem Temeron (*i. e. Hodie*) et similia, eam, inquam, ita se gerentem sua haec vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de rebus. Quando vero ~~ab his~~ incipiens ausum-est Cattitteron (*i. e. Stanum*) dicere, et Cattuma (*i. e. Corium sarciendis calceis aptum*) et Pittan (*i. e. Picent*) deinceps vero nequaquam-erubescens etiam Basilittan (*i. e. Reginam*) nominare est ausum; non mediocriter de hisce stomachor, et exandesco; timens ne, temporis-progressu, quis etiam Suxa (*i. e. Ficus*) Tuca nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, ô Judices, justam hanc iram. Non enim de parvis et vulgaribus periculum est mibi spoliato, quippe, familiaribus et consuetis miki literis. Raptam enim avem meam loquacem Cissam (*i. e. Picam*) e medio, ut ita dicam, sinu, Cittam nominavit. Abstulit autem mihi Phussam (*i. e. Columbam*) cum Nessais (*i. e. Anatibus*) simul et Cossuphois (*i. e. Merulis*) idque, interdicente Aristarcho. Eripuit vero mibi Melissas (*i. e. Apes*) non paucas. Invasit autem Atticam, et ex eâ mediâ Hymettum abripuit, vobis aliquis syllabis spectantibus. Sed quid haec dico? Totâ me Thessaliâ ejecit, Thetaliam dicere volens, postquam et totâ Thalassâ (*i. e. Mari*) me clusit, nec Seutlôn (*i. e. Betis*) in hortis meis pepercit; adeo ut, sanè dici-solet, "ne-vel Passalon (*i. e. Paxillum*) mihi erit." Quod vero litera sum' injuriarum-patiens, testes mi et vos ipsi, quum nunquam Zeta accusârim, cum-eripuit

mibi Smaragdum, et totam abstulit Smyrnam; neque Xu, fœdus omne cum-violârit, et habeat Thucydidem historicum talium facinorum auxiliatorem. At vicino meo Rbo, quum ægrotârat, venia est danda, cum vel plantârit apud se Myrtos meas, et præ melancholia me aliquando in Corribes (*i. e. Maxillam*) percutserit. Et talis quidem *litera sum ego.*

3. Consideremus verò, quâm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec *ab* aliis literis abstinuerit; sed et *Delta*, et *Theta*, et *Zeta*, et, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, "Meam abstulit *Endelecheian*" (*i. e. Assiduitatem*) volens contra leges omnes *Entelecheian* "dici;" et *Theta* plangentem, et capitis crines evellementem, eò quod privata sit *Colocynthes* (*i. e. Cucurbitâ*) et *Zeta* dicentem, "quod non diutiùs sibi licet surizein" (*i. e. fistulâ-canere*) vel *sal-* "pizein" (*i. e. tubâ-canere*) neque *vel gruzein* (*i. e. nutire*). Quisnam hæc ferat? Aut quæ pœna sufficerit contra pessimum hoc *Tau*? At hoc *idem Tau* injuriis afficit non solùm literarum genus *sibi ipsi* contribule, sed jam et *in humanum* quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quod et *ex* hac me partim exegerit) etiam *Glossam* (*i. e. Linguam*) *Glottam* facit; ô linguae re-verâ morbus *Tau*! At redibo ad illud *unde abii*, atque *cum* hominibus ~~de~~ tensionem-conjungam de iis-quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon* (*i. e. Pulchrum*) vocare, tum irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan de Clemate* (*i. e. Palmite*) loquitur: hoc *idem* verò *Tau* (enimvero hæc est *res verè misera*) fecit *Clema esse Tlema* (*i. e. Miseriam*). Et non solùm plebrios homines injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, *inquam*, *Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus lœdit, at *re ipsâ* quomodo? Deplorant, *nempe*, *idem illi homines*, et fortunam suam lugent, et *Cadmus* sœpe execrantur, quod hoc *Tau* in literarum genus induxit. Aiunt enim tyrannos hujuscè literæ corpus secutos, et ejusdem figuram imitatos, tali deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, et perniciosa illi fabrica, *nempe*, eruci, malum accessisse cognomen.—Propter hæc igitur omnia, quod mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, *nempe*, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit (*i. e. quod omnino existit*) ab hoc fabricatum est (*i. e. effectum est*) ab hominibus verò sic nominatur.

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